

A PRISONER OF HOPE

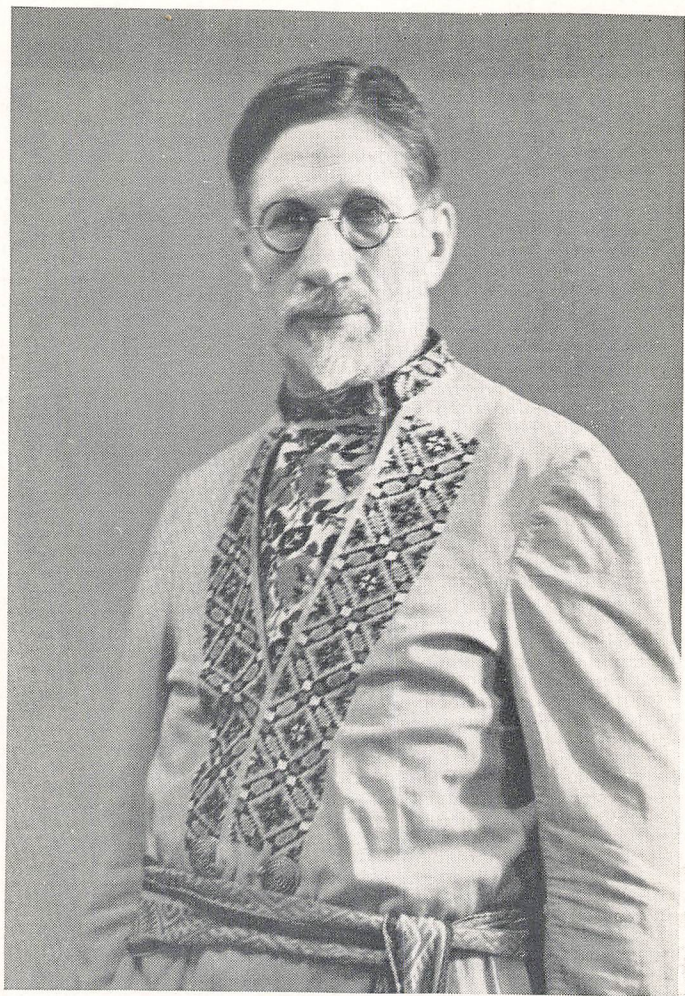


Your Companion in Tribulation

From the painting by Yaroshenko in the Tretyakoff Gallery, Moscow.

"I was in prison, and ye came unto Me."

Mat. 25:36.



Basil A. Malof
In Russian Native Dress

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Sentenced To Siberia

**The Story of the Ministry, Persecution, Imprisonment
and God's Wonderful Deliverance of Pastor
Basil A. Malof, Russian Missionary**

With 43 Illustrations

By
REV. OSWALD A. BLUMIT
and
DR. OSWALD J. SMITH

Seventh Edition

MAYFLOWER PUBLISHERS

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AT CLAREMONT
California

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*"Christ—I am Christ's, and let this Name suffice you,
Aye, for me, too, it greatly hath sufficed!
Lo, with no other name I would entice you,
Paul hath no honor, and no aim, but Christ."*

FREDERICK W. H. MYERS, in "St. Paul."

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THIS BOOK IS WRITTEN

This book is written not to glorify a man, but to show, through his call and ministry, the great possibilities, and still greater challenge, of Russia as a Mission Field. The subject of this book is but an incident in God's great Plan of Salvation, a mere link in the Chain of Eternal Providence, just another chapter in the continuation of the Acts of the Apostles.

If that cause for which Christ came to die will become dearer to those who read these pages—if their eyes involuntarily will turn from the human instrument to the Divine Captain of Salvation, to admire *Him* and to adore *Him* Who doeth all things well—then the purpose of this book shall have been accomplished.

The things herein related are not "colored" pictures. They are taken from life and are facts which have actually transpired, and as set forth herein show but faintly some of the glories of soul-winning work, of which it is impossible to give full expression either by pen or on canvas. Anyone who has been an eyewitness of a real revival work and has seen "God's Spirit moving upon the waters" knows how completely impossible it is to reflect the Breath of God on a sheet of paper.

OUR NATIVE LAND

Dedicated to Free America

*Presented to the First Lady at the White House,
Washington, D. C., on June 10th, 1940.*

*This peaceful land!
Which other country can compare with thee—
Thou land of progress based on liberty!
Thy portals strong, but not through wicked chains,
Thy fields are watered not by poisonous rains.
Thy highways are for commerce, not for war,
And peace must reign in thee from shore to shore.
Thy principles are glorious and grand—
My native land!*

*I understand,
America, why art thou dear to me!
Of all earth's countries thou the first wast free.
For here are people who will not be slaves,
A nation which does not destroy, but saves;
Who, being free themselves, do not oppress
Their neighbors by deeds of unrighteousness;
Who to the needy reach a helping hand—
My native land!*

*Our Country's stand—
Invincible, because one of free choice,
Not moved by terror, but our hearts rejoice;
Rejoicing not because of might, but right,
Not on account of darkness, but of light;
The light of justice, truth and lofty aims,
Fair play to all, but no unholy claims.
In God we trust,—and bless from strand to strand
Our native land.*

BASIL A. MALOF.

**Washington, D. C.
June 8th, 1940.**

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HE WHOM A DREAM HATH POSSESSED

*"He whom a dream hath possessed knoweth no more doubt-
ing;
For a mist and a blowing of winds and a mouthing of words
he scorns.
Not the sinuous speech of schools he hears, but a knightly
shouting;
And never comes darkness down but he greeteth a thousand
morns.*

*"He whom a dream hath possessed knoweth no more roam-
ing;
All roads and the flowing of waves and the speediest flights
he knows,
And wherever his feet are set—his soul is forever homing;
And going he comes, and coming he heareth the call and goes.*

*"He whom a dream hath possessed treads the impalpable
marches:
From the dust of the day's long road he leaps to a laughing
star
And the ruin of worlds that fall he views from eternal arches,
And rides God's battlefield in a flashing and golden car.*

—SELECTED.

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Principal of Spurgeon's College, London
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- Give Ye Them to Eat.....by Dr. Oswald J. Smith, Toronto
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Hundred Percent for Christ
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tion of Russia, at the Moody Tabernacle, Chicago,
June 24th to 28th, 1918. The Bible Institute Col-
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The Revival Press, Riga. 1928.

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World Movement.....by Henry Clay Mabie,
D.D., LL.D., Boston, MCMXVII

Modern Heroes and Martyrs
by J. N. Prestridge, D.D., Louisville, Ky.

CHRONOLOGICAL DATA OF THE LIFE AND MINISTRY OF BASIL A. MALOF

Born in the town of Talsi, province of Kurland, Russia.....	July 28, 1883
Converted to Christ as Personal Saviour, in Tuckum.....	May, 1898
Graduates from High School, city of Tuckum.....	June, 1898
First Occupation, as Interpreter at the Court of Justice of Peace, Riga, Russia.....	1898-1899
Preaches his first sermon at the age of 16, in Dinaminde, near Riga.....	1899
Sunday School Teacher, President of Young Peo- ples Society and Member of the Choir in the Zion and Matthew Churches at Riga.....	1899-1903
Clerk in Leutner's bicycle factory at Riga.....	1899-1900
Clerk in the Provodnik Rubber factory, Riga.....	1901
Office Manager of Feil's Iron & Machine Factory, Riga.....	1902-1903
Student at Spurgeon's Pastors College, London Eng.....	1903-1907
Organizes a Prayer Movement, among English- speaking Christians, for an Open Door for the Gospel to Russia.....	1904
First Decree of Liberty of Conscience proclaimed by Czar Nicholas II.....	1905
Second Decree of Liberty of Worship proclaimed by Czar Nicholas II.....	1907
Missionary among Russian Emigrants and Sailors in East End of London.....	1903-1907
Ordained to the Ministry by Rev. Thomas Spur- geon and Dr. McCaig, at Spurgeon's Taber- nacle, London.....	1907
Goes to Russia as Missionary under the Pioneer Mission of London.....	1907
Opens twelve preaching halls in St. Petersburg, Russia.....	1907-1909
Organizes first Sunday School in St. Petersburg in the former ballroom at the palace of a con- verted Russian Princess, N. de Lieven.....	1907
Founder and Pastor of the Dom Evangelia Church, St. Petersburg.....	1908-1914
First visit to U. S. A., speaking at Dr. Conwell's Grace Temple, Philadelphia, Pa.....	1911
Dedicates the First Russian Protestant Church, the "Dom Evangelia" in St. Petersburg, with delegates from all over Russia, Christmas.....	1911

CHRONOLOGICAL DATA, Cont.

Publisher and Editor of "Vera" (Faith) and "Gostj" (Guest), two Russian Evangelical Magazines	1908-1914
Establishes the "Poleznaya Literatura" (Useful Literature) Christian Tract and Publication Concern	1908
Special Representative in the Russian Empire of the British Postal and Telegraph Christian Society	1908
Organizes Gospel Church in Moscow, at Pokrovskaya Street No. 12	1909
Founder and Pastor of the Golgotha Church, Riga	1910
Organizes the First Russian Sunday School Union, Rostof-on-the-Don	1910
Participating in sessions of the Committee for religious affairs of the Russian Imperial Duma (Parliament) as expert on Free Church Matters	1912-1914
Married to Miss Barbara Ivanovna Kovalevsky	July 13, 1913
Organizes the first Russian Evangelical Hospital in the building of the Dom Evangelia, St. Petersburg, under the auspices of the Russian Imperial Red Cross, at the beginning of the First World War	1914
Tried in the High Court of the Kremlin, Moscow, and sentenced to imprisonment in fortress	1914
Appeals to the Imperial Senate against this sentence	1914
Arrested in the Dom Evangelia Church and sentenced to exile in Siberia	November 22, 1914
By special decision of the Cabinet of Ministers, the sentence to Siberia changed to banishment abroad	December, 1914
Evangelizing among the Laplanders and others in Sweden	December, 1914-April, 1915
Revival Meetings in Kristiania (Oslo), Norway, Easter Week	1915
Missionary among Russians in the United States	1915-1920
Organizes, in the Bible House of New York, the Gospel Committee for Work among Russian War Prisoners in Europe (Dr. John R. Mott, Chairman; Mr. Edwin M. Bulkley, Treasurer)	1915
Dean of the Russian Bible Institute, New York	1916

CHRONOLOGICAL DATA, Cont.

Founder and President of the Russian Missionary and Educational Institute, Philadelphia, Pa. (110 Russian and several American students, including Rev. and Mrs. Walter Craighead).....	1918-1920
Ordination of the first party of 23 Russian Missionaries by Dr. S. D. Gordon and Dr. Russel H. Conwell, at the Grace Temple, Philadelphia.....	Nov., 1920
Sailing from New York for Europe with this first party of missionaries.....	November 30, 1920
Organizing Russian Mission Work in Poland, Rumania, Bulgaria, Soviet Russia, Latvia, Esthonia, Germany, France, Switzerland, and South America.....	1920, etc.
Founder and Pastor of the Salvation Temple Revival Church.....	1923-1939
The Dom Evangelia Church confiscated by the Soviets and turned into dance hall and soviet club at St. Petersburg.....	1928
Superintendent of the Evangelical Prison Mission of Latvia (under auspices of the Department of Justice of the Republic of Latvia).....	1936-1939
Founder and Pastor of the Dom Evangelia Russian Church, for work among Russian Emigrants and Refugees in Paris, France.....	1930
Dean of the Russian Bible School, for work among Russian Refugees, in Berlin, Germany.....	1921-1922
Organizes the Latvian Believers Union, with the motto: "For God and the Bible against Unbelief and Sin", with the Secretary of the Ministry of Interior of the Latvian Republic as Chairman	1932
Editor-in-Chief of Missionary magazines in the interests of Russian Mission work, in the following languages: Russian, Latvian, English, French, Swedish, German, Finnish, Hollandish and Danish.....	1921, etc.
Arriving in America to attend conventions and visit Churches.....	July, 1939
Second World War breaks out and prevents from returning to Europe.....	September, 1939
The Salvation Temple at Riga confiscated by the Soviets and turned into a theater.....	June, 1941
Pastor Malof's assistant preacher at Riga, Robert Fetler, with wife and five children, arrested and banished to Siberia by the Soviet Government	June, 1941

CHRONOLOGICAL DATA, Cont.

- Prevented from returning to Europe on account of the war, Pastor Malof organizes the Russian Gospel Movement, Incorporated, for the purpose of evangelizing Russians in North and South America and Canada, and preparing for the Evangelization of Russia. This Missionary Organization incorporated on 17 December, 1940
- Beginning to publish "The Midnight Call", Organ of the Russian Gospel Movement, Inc.....1941
- Lecturing in Churches and Conventions and by Radio in U. S. A. and Canada on Russia, and calling upon the American Christians to help by their prayers to open the doors for the Gospel into Russia once more.....1939—
- The Kommintern (International Communistic Headquarters) in Moscow abolished.....May, 1943
- Opened Field Office of the Russian Gospel Movement, Inc., at the Liberty Building, 130 W. Liberty Drive, Wheaton, Ill.....September 1, 1943

NOTE

Correspondence for Pastor Basil A. Malof, subscriptions for the "Midnight Call", and donations for the Russian Gospel Movement, Inc., may be sent to P. O. Box 568, Wheaton, Ill.

CHAPTER I

The Making of an Evangelist

INTRODUCTION



LATVIAN LEGATION
WASHINGTON, D. C.

(Latvian
Coat of Arms)
No. 130/400

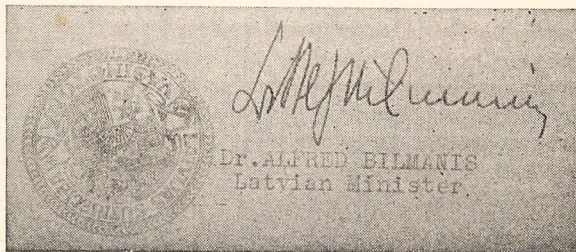
June 25, 1940

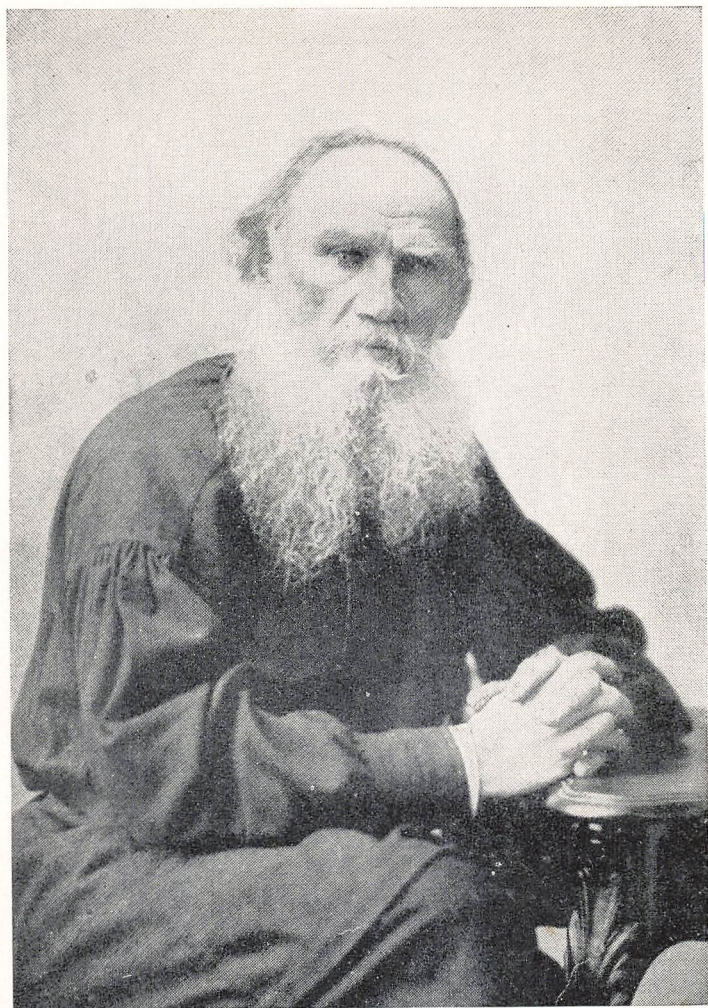
TO WHOM IT MAY CONCERN:

This is to certify that the Rev. Basil A. Malof is well-known by this Legation, as one of the foremost evangelical pastors of Latvia. Mr. Malof was born in Talsi, Latvia, on July 28th, 1883. He graduated with honors from the Pastors' College of London, England, in 1907, and is the founder and senior Pastor of the Salvation Temple Church in Riga. It is worthy of note that the funds for this Church, which accommodates some 2,000 persons and cost approximately \$100,000 to build, were raised in full under the leadership of Pastor Malof.

Pastor Malof's religious activities have extended to Latvia, Lithuania, Estonia, Finland, Poland, Russia, Rumania, Bulgaria, Czechoslovakia, Sweden and Argentine, where he has participated in building churches, orphanages, missions, printing Bibles, hymnbooks, etc. In Latvia Pastor Malof was also Director of the Latvian Evangelical Prison Mission.

(Official Seal) (Signed) DR. ALFRED BILMANIS
Latvian Minister.





COUNT LEO TOLSTOY, the Philosopher
"I still seek"
See page 77.



REV. OSWALD J. SMITH, D.D., Litt.D., F.R.G.S.,
of Toronto, Canada, who with his "Peoples Church" has done much
for the evangelization of Russia and other countries. See page 20.

CHAPTER I

THE MAKING OF AN EVANGELIST

On the northwest borders of Russia, by the eastern shores of the beautiful Baltic Sea, with its silvery sand dunes and beautiful pines, lies the little country of Latvia. The people of Latvia belong to one of the most ancient and the hardiest branches of the Indo-European stock. A race to which sea-faring has been as pleasant a pursuit as to the Anglo-Saxons and Scandinavians.

Century after century the homeland of the Latvians was the meeting ground for rival alien nations in arms. Russians, Germans, Poles, Swedes and Danes clashed again and again on the plains of Latvia. Wave after wave the armed bands and armies of the contending races swept backward and forward over Latvia's soaking fields of blood, leaving ruin and pestilence in their trail.

Toward the end of the 16th century a traveler reported that between Riga and Tartu "No cock was left to crow, no dog to bark," yet the remnants of this virile race hung on to their native soil and recovered time and again their country from its national obliteration. Every lull between the storms saw Latvia rallying and multiplying again.

In October, 1939, Soviet Russia again established virtual protectorate over Latvia, and in July, 1940, incorporated it as the fifteenth republic in the Union of Soviet Socialistic Republics.

In this province of Russia, in the small town of Talsi, on July 28th, 1883, in the humble home of a pioneer Gospel preacher, was born Basil A. Malof, the subject of our story.

Note: See picture on page 176: Pastor Malof's father and mother.

In the year 1903, God moved by His Spirit and set apart our brother, while a student at Spurgeon's College in London, for missionary work among the Russian people. How far that call was of God and to what extent God has been pleased to use him in the work of evangelizing Russia the pages of this book give some limited proof.

As David Brainerd's heart was going out in deep longings for the salvation of "his dear Indians," so the heart of the young student went out toward "his dear Russians," for God seemed to have knit his soul to the Great Russian Nation in its need of the Gospel.

Malof (pronounced with broad a, as in balm, and accented on the first syllable), is derived from the Russian adjective "maly," pronounced ma(r)-lee, meaning "little." The Pastor, under the influence of the Holy Spirit, having come to the realization of the greatness and majesty of God, the Creator of Heaven and of Earth, the God of the Bible, saw more and more his insignificance and even nothingness. Christ became to him all in all, his one great passion for time and eternity.

In this mannner the name Malof, meaning "a little one," has become symbolic of his inner experience with God: the greatness of God and his own littleness.

"Old things are passed away. Behold, all things are become new."—Cor. 5:17.

Conversion

When Basil Malof was fifteen years of age and still at school in the town of Tukum, he found his Saviour one Sunday morning. He cannot remember any special interest in the sermon which he heard, nor had anyone spoken to him previously of those present that morning, but when the congregation was leaving a strange appeal was made to his heart that compelled him to stay behind and kneel before the open window. Tears flowing down his face he cried to God for forgiveness

of his sins and for a new heart. A mysterious change was produced within his heart—a new birth. The young seeker had been heard and the cry of his repentance changed into a song of praise, “Safe in the Arms of Jesus.”

Though himself yet unaware of his highest calling he was not letting any opportunities go by without using them to win others to his Master.

After graduating from high school he became interpreter to the Justice of the Peace in Riga, at the age of fifteen. Thus opportunity was afforded him of becoming versed in Russian law and experience in dealing with officials which has proved very useful in later ministry.

Call

Working in one of the Riga Sunday Schools, singing in the choir, distributing tracts in the streets and on ships in the harbor, Basil Malof felt that he was not yet doing all that he ought for his Master. He felt strangely God’s call, but he was not sure how he would respond. He was struggling within his soul which sometimes almost choked him. He diligently went about his business but all the time there was an irrepressible desire to preach. He did not want, however, to speak about his great urge to preach to his pastor, or to any other human being. It was a secret between him and the Lord. He asked God to reveal His will in some other way, and soon his heart’s desire was satisfied in an unexpected and unusual way.

One Sunday night, after the evening service, in the Zion Church at Riga, young Basil, who was always eager to be of some service to his pastor, was helping the pastor in the basement of that church to put on his overcoat. Suddenly the pastor, the Rev. John Inkis, turned and solemnly said: “Thus saith the Lord, Brother Malof must go next Sunday to Daugavgriva to preach.”

Young Basil’s heart leaped for joy, when he heard

this sudden commission, as if he had received a great present.

He took this order as from the Lord Himself. Dinaminde, or Daugavgriva, as it was later known, was a small town in connection with the great Russian fortress, a few miles out of the city of Riga. By strange coincidence, this was the same place where his father, in his early days, being converted, began to preach the Gospel also, while doing carpentering work in the military fortress. This eventually led his father to devote his whole time to preaching, and it happened exactly in the same way with his son.

The following Sunday morning young Basil stood for the first time in the pulpit of that small church, and preached his first sermon at the age of sixteen, thus becoming the first "boy-preacher" of Russia.

The Lord blessed his preaching at Daugavgriva and the consciousness of his call for the ministry of the Gospel was becoming clearer to him. He had meanwhile become a clerk in the office of a large bicycle factory at Riga. The feeling of dissatisfaction with business was growing strong as he saw unsaved men and women daily passing by the office.

At this point I feel it would be well to incorporate an article by Dr. Oswald J. Smith, the well-known and popular pastor of the great missionary "Peoples Church" of Toronto, Canada, who several times on his extensive missionary journeys has visited the Russian mission fields in Eastern Europe, and who has come in close contact with Pastor Malof and his mission work. For many years Dr. Smith has been one of the greatest promoters of soul-winning work among the Russian and other unevangelized people. His article is entitled:

A PROPHET IN EXILE

which by kind permission of its author forms a special chapter in this book.

CHAPTER II

A Prophet in Exile

Before God can launch us out into the breadth and sweetness of His service, and entrust to us great things for Himself, we must be perfectly subdued in every part of our nature to His will and the disposition of His mind. We must be subdued in our hearts, in our wills, in our words, in our tempers, in our manners; subdued through and through so thoroughly that we shall be flexible to all His plans and purposes. We must be so subdued that harshness, severity, criticism, sluggishness, laziness, impetuosity, and all wanting our own way even in religious matters must be taken out of us. We must be subdued not merely in our own opinion, not merely think ourselves subdued, not only be subdued in the esteem of our friends and fellow-workers, but subdued so perfectly that the all-seeing eye of God can look through us and the omniscient One knows that we are subdued. God must conquer the man that He can trust with His great thoughts and plans. The greatest difficulty in the way of God's using His servants is that they are not perfectly, universally and constantly subdued under the power of God."

—SELECTED.

"Only crucified men can preach Christ crucified."

BASIL MALOF.

CHAPTER II

A PROPHET IN EXILE

by
Rev. Oswald J. Smith, D.D., Litt.D.,
Pastor of the Peoples Church,
Toronto, Canada.

The Voice

It was in Riga, one of the great seaports of the Russian Empire. A young man sat at an office desk in a large business building, pencil in hand, his eyes running up and down columns of figures. The afternoon's shadows were lengthening and the day's work was drawing to a close.

The young man was worried. The expression on his face betrayed the fact that something of an unusual nature was bothering him. For some reason the figures refused to total correctly. Two or three times he lifted his head and stirred restlessly as he glanced toward the window.

At last, throwing down his pencil, he got up and walked to the window, where he stood gazing out on the street. Russian and Lettish workmen were trudging toward their homes. Now and then a droshka drove past, the driver cracking his whip and yelling at his horse as he sought to steer through the traffic. Women in bright-colored garments hurried along.

"Basil Malof!"

The young man turned to see who had spoken, but saw no one. His face was a study as he again turned to the window to watch the busy street.

"Basil Malof!"

Again he turned quickly, but saw nothing. The office staff appeared unconcerned. No one looked up.

Once more he focused his attention on the passing traffic on the street before him. It seemed to him as if a Voice was repeatedly saying to him: "Basil Malof, if you were not in this office, helping to make a rich, unconverted manufacturer richer still, you could go into the streets to tell others of Christ. Your employer can easily find other unconverted young men to do your work here as well as you, but if you, who have been saved, will not go, no one can take your place."

Frightened by this Voice, Basil tried to brush it aside. "No," he said, "I cannot be a missionary. I have no gift of preaching, I cannot go." And he went back to his desk.

A day or two later the same Voice within him spoke again, and he was forced to get up from his chair and look out of the window. Hundreds of people were passing by. Workingmen in their factory blouses black with smoke, women with napkins or colored handkerchiefs on their heads and all kinds of other people, riding in vehicles.

Thinking that it might be his own imagination, he turned and resumed his work at his desk.

"Two times two make four. Eight times seven are fifty-six. Seven from twelve leaves five. Nine and three are—let me see—nine and no one to take your place. Oh, what am I doing? Whatever ails me?"

Again he stole from his desk to the window and watched once more the throngs that seemed to ever pass along the street.

"Basil Malof," said the Voice once more. "Basil Malof, do you see those hungry multitudes?"

Yes, he saw them. His vision was now penetrating farther and farther. All Latvia spread itself before him. Russia with its teeming millions loomed up in a moment of time. Moscow and St. Petersburg appeared as quickly, Moscow with its famous Kremlin in the centre and its 1,600 Greek Catholic churches — hoary Moscow. And then Siberia, the prison land of Russia.

Yes, he saw them—saw them all in one brief moment as the vision passed before him.

"Basil Malof," pleaded the Voice within his soul, "if *you* don't go, no one will. I have no other. There are many who can do your work here, but none there."

Basil Malof was a man of quick action. In a moment his mind was made up. The Voice could not be ignored. The Call had been too clear for hesitancy. He would not be disobedient to the heavenly calling.

Response

He made his decision to respond and turned his eyes toward mission fields. His knowledge of mission fields was as yet limited. He knew something of Charles Haddon Spurgeon, the Prince of Preachers in London, having read translations of some of his wonderful sermons in the Latvian language. His knowledge of English, however, was limited to a few words. Procuring a dictionary, he looked up the words he needed and the next mail carried a letter to the Rev. Thomas Spurgeon, President of the Pastors' College. Another letter he sent in the same mail to his parents in Tukum intimating to them his decision.

A reply from London soon came back with the laconic summons "Come at once." He was to be the first student from Russia ever to enter a British Theological College.

The Struggle of Soul

There was also a reply to the other letter. It was from his mother. Taking it with him to a near-by cemetery, where it was his custom to eat his noonday lunch and to meditate, he sat down near a tombstone and hesitatingly read his mother's letter:—

"Dear Basil"—he was still the little boy to his mother, even though he had grown to manhood—"Dear Basil, are you going to leave us? Is that all you care for your poor old mother? Don't you love us any more?"

Please don't leave us, Basil, my boy; don't go away. We need you, now that we are getting old. What are we going to do without you, Basil? Don't go away."

Thus the letter read. As he was slowly making out the words he noticed on the sheet that there were big spots caused by teardrops that had fallen from his mother's eyes as she wrote.

For a while he sat looking off into space, rigid as the tombstones about him. His poverty-stricken parents needed his aid. The salary of his father, one of the early pioneer preachers of Latvia, did not reach one hundred dollars a year and he had a family of eight to keep. In his youth, his father had left a much better position in order that he might become a Gospel preacher and now when his eldest son was beginning to send to his aged parents a monthly support from his earnings, he was about to leave them to go away to a faraway land, perhaps never to see them again.

Basil's mind was wandering to the old home in Tukum. Only one room—a dining room, kitchen, parlor, study and bedroom all combined in one. Then before his vision loomed his father, his face buried in his hands, pleading with God for souls, tears streaming from his eyes while mother was painfully bending over a wash-tub in another corner of the room. A great lump rose in his throat as his eyes suddenly filled with tears. For some minutes he sobbed as if his heart would break. He engaged in agonizing prayer.

For a moment he stood up and, taking the letter of Jesus, the New Testament, from his pocket, he read: "Go ye into all the world and preach the Gospel to every creature." "He that loveth father or mother more than Me is not worthy of Me." "If any man would come after Me, let him deny himself and take up his cross and follow Me."

These words were burning in his soul. Parents or

God? Should he listen to his mother's appeal or should he obey God? Oh, what a battle! Fiercely the struggle raged within him. His eyes were closed, his face was drawn, as he fought his battle. Surely he loved his parents. He would like to make himself responsible for them in their old age. His godly parents deserved his support and gratitude for their parental care and love for him in his childhood. But again, he seemed to see before him as if illuminated the words "He that loveth father or mother more than Me is not worthy of Me." "Whosoever he be of you that forsaketh not all that he hath cannot be My disciple." His mother's words "Don't you love us anymore? Is that all you care for your poor old parents?" seemed to stab at the very core of his heart. God knows he cared so much for his parents that the violent struggle was almost crushing him to death.

He stood up and went to a newly filled tomb covered with fresh wreaths and flowers and with a large cast iron cross embedded among them at one end of the tomb. In his left hand he was holding his mother's letter, in his right hand the letter of Jesus—the New Testament. He fell upon his knees confronting the cast iron cross. Tears were copiously flowing from his eyes as this young eighteen-year-old candidate-in-the-making was crying to Heaven: "Lord, Thou knowest how much I love my dear father and mother, and how much I want to stand by them and help them, for they gave me an earthly life, but, O Lord, I love Thee more, for Thou gavest Thy life for me on the cruel cross. Save me from making a wrong choice at this critical moment. Help me to choose and to do Thy will and Thy will alone."

Finally the victory was won. Tears were still flowing freely while his whole body shook with sobs, when slowly his left hand with his mother's letter went down and his right hand with the New Testament was lifted up high toward Heaven. The decision was

reached in his heart of hearts and the Light of the Guiding Presence filled his soul as gently his mourning was changed to comfort and he began to sing while both his hands were now folded in prayer around the cast iron cross:

"Nearer, my God to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me."

"Oh, cross of Christ, I embrace thee. I hold thee to my heart," he cried. A light, like the light of heaven itself, shone on his face. Malof then decided henceforth in deep obedience to follow God's leading wherever it would be, and in 1903 he became a student in Spurgeon's Pastors' College, London, England.

At Spurgeon's College

The years passed quickly in England. He spoke as opportunity offered about Russia, but gave himself to his studies in Spurgeon's College, burning the candle at both ends as he pored over his books far into the night.

It was while in England he learned to wrestle with God in prayer. The life of David Brainerd, John Knox, and other great saints came into his hands. He read and then prayed. Many a time he would lay the story of Knox down, and cry: "Oh, God, give me Russia, or I die!"

"If John Knox could claim all Scotland," he would argue, "why cannot I ask for Russia?"

"Thou art coming to a King,
Large petitions with thee bring,
For His grace and power are such
None can ever ask too much."

Thus he sang and prayed hour after hour, stirred by the Spirit of God. And this:

"Channels only, blessed Master,
But with all Thy wondrous power,

Flowing through me Thou canst use me
In Thy service every hour."

"But who are you?" asked Satan. "Only a small insignificant foreigner. What can you do for the great Russian Empire?"

"It's none of your business what I am. Small I may be, but oh, God, give me Russia, give me Russia!" responded Basil Malof as he persevered in prayer.

"Malof, go and pray." It was the Voice again. He knew that Voice in those early days, and eagerly obeyed.

"Malof, go and pray," gently urged the Voice in his soul.

"Well, I'll go and spend five minutes with God," he decided.

He closed the book, got down on his knees and commenced. Soon he was away in Russia, praying for St. Petersburg, Moscow, Kief; then a whole province, then another and another and yet another. Vision after vision of perishing millions passed before him, and his prayer became an agony as he pleaded with God for souls. The floor was soon wet with tears, and still he wrestled alone with God.

Gradually his mind returned to England, and to the College, his room and studies, and finally the difficult language, especially the word "the."

He had been studying hard. The English word "the" had not yet been mastered.

"It almost broke my jaw," he declared in telling of it later. "I threw the book under the table or across the room many a time."

When he opened his eyes and looked at the clock, he realized to his amazement that the five minutes had become three hours.

The Devil's Golden Carriage

It was in St. Petersburg. The great Dom Evangelia, built to accommodate some 2,000 people, had been completed, and Basil Malof, the human agent, was its pas-

tor. It was the talk of the city. Nothing like it had ever been seen in Russia before. Large crowds were attending and listening eagerly to the fiery messages of the young pastor who was still in his twenties. Many were accepting Jesus Christ and renouncing the dead and empty religion of the Greek Orthodox Church in which they had been nurtured all their lives. God was working in a remarkable way.

Pastor Malof, as he was now called, had made two covenants as he entered upon his great work.

First: "I will be loyal to God even to martyrdom."

Second: "I will never parley with the devil."

It was not long before he was put to the test. The devil was busy.

"If only this disturber of the peace could be forever silenced! Can we banish him from Russia? How can we get rid of him?" Such were the questions discussed by the priests behind closed doors.

The first temptation came in the form of a Golden Carriage. It happened this way:

Basil Malof one day while preaching in Moscow received a telegram. It was from His Excellency. Now His Excellency had always been a bitter foe of the work. But this telegram invited him to St. Petersburg for an interview.

"What did it mean? Would he go? Had His Excellency been converted? Something must surely have happened? Possibly he had better go." Thus he reasoned.

His Excellency sat behind a desk in a beautifully furnished room. His face was all smiles, like the face of a cat when it wants to catch a mouse.

Pastor Malof sat opposite him and waited.

"You are not popular," began His Excellency. "What are you? Only a poor sectarian preacher. You don't get much money."

"Quite true, your Excellency," replied Pastor Malof.

With a smile more pronounced than ever, and leaning a little nearer, His Excellency spoke again.

"Come, join the State Church of which his Majesty, the Czar, is the head, and we will make you a Bishop," he said in his most friendly tone.

So that was the game, was it? Pastor Malof smiled. His Excellency, thinking he had won, put his hand to his mouth and whispered: "Archbishop!"

No need to explain what such an offer meant. Pastor Malof already knew. A carriage drawn by four horses. People kissing the corner of his coat and doing him the highest honor.

Slowly he shook his head as the plot dawned on him. His Excellency was now beaming, as he waited for his answer. At last it came.

"Your Excellency," began Pastor Malof in a quiet tone of voice, smiling a little, "if you would make me the Pope, perhaps I might consider."

In a moment the face of the great official clouded over. He was quickly disillusioned. He saw that he was being mocked, and his offer spurned.

"Go," he cried, "go, but remember you will some day pay dearly for your actions."

And His Excellency was right. The cross was just ahead, though little did the brave preacher know it then. But the Golden Carriage to bribe him to deny his Lord had failed.

Arrested

"It was Saturday evening. Pastor Malof was leading the believers' prayer meeting in the Dom Evangelia. The people had been testifying.

"What has the Lord done for you?" That was Pastor Malof's first question, and many testimonies had been given in answer to it.

"What have you done for the Lord?" That was the

Note: See picture on page 175—Pastor Malof before Exile.

second question, and from every part of the audience the people were answering it in glad, happy testimony.

Every now and then they sang a hymn or a chorus, sang as only Russian believers can. It was a joyful meeting and every one was praising God.

Suddenly the chief usher came along the aisle and beckoned. Pastor Malof immediately came forward thinking it was some trivial matter.

'Pastor, the police want you,' whispered the usher, his face blanched with fear. But still the Pastor thought little of it and quietly walked out to see what was wrong.

'By the order of the Military Chief of Petrograd,' read the officer from a paper in his hand, 'Pastor Malof is to be immediately arrested and exiled to Siberia.'

'But won't you give me at the least three hours to get ready? There must be some fearful mistake,' exclaimed the Pastor.

'Don't you see, Sir, it says "immediately"?' I will give you ten minutes and no more,' responded the official.

Pastor Malof's young wife was standing by his side. Their first baby had been born only three months before.

'Barbara, dear, go and pack up a few things; quick dear.'

As though in a dream Mrs. Malof went and without a word packed something for the long, long journey into Siberian exile; a blanket for the cold nights, some bread, and on top, the Bible.

'Ready!' cried the officer. 'The ten minutes are up.'

'Won't you permit me, Sir, to say good-bye to my dear people first?' pleaded the Pastor.

'No! Never! You must come at once,' responded the official in an authoritative voice.

'Sir, will you then allow my secretary here to go and tell the people what is happening to their pastor, that they may stand outside and watch me go?'

'No. If you do that I will close up the church,' was the reply.

For one brief moment Pastor Malof hesitated while a look of inexpressible anguish overspread his face. A score of sacred memories flashed through his mind.

He had *not* been called to the pastorate of the Dom Evangelia. There was no church when he came. He was the founder, the father, and they were his children born of the Spirit through his preaching. How could he leave them with no hope of ever seeing them again?

'March on!'

The order brought him back in a moment, and picking up his small pack, with his faithful wife at his side, he stepped into the street.

To Prison

Oh, what a change! Often had he walked down that same street as an honored citizen. Now he was a culprit under guard. For some minutes no word was spoken. The street was in darkness and his heart was even darker. There seemed to be no star of hope to which he might cling. He saw nothing but exile and dreary Siberian prisons, lifelong separation from those he loved, and at the end—death. Oh, the horrors of it. How could he bear it?

Heavy at heart, sad and perplexed, he walked on and on. His wife had not yet spoken a word. Now she trudged along as in a dream at his side. Poor little thing! In a moment life had become a vacancy to her. What had she now to live for? Husband gone, gone forever; a three-months'-old baby to care for—how could she endure it? But surely it was not real! Some horrible nightmare must have visited her. She would awake presently and find that all was well. But no, here was her husband, and just behind them two policemen. It must be true. And she sobbed in a low undertone as she stumbled on.

Note: See picture on page 175—"The Dom Evangelia," Petrograd.

'Jesus, tell me, oh tell me why,' at last cried the prisoner within his own heart. 'Why must I be taken away? Please tell me.'

And as though from the darkened sky above came the answer:—'Let not your heart be troubled.'

Ah! thank God! Let not your heart be troubled. 'Oh! it's all right.' And then these words:

'When peace like a river attendeth my way;
When sorrows like sea billows roll,
Whatever my lot, Thou hast taught me to say:
It is well, it is well with my soul.'

'Cheer up Barbara, dear. It is all right. Go home and bring our baby up in the Lord. It's all right.' He spoke with great conviction, a real joy surging through his heart. God had answered.

Smiling up at him through the tears, the brave little woman took courage at his words, knowing that if he said all was right it must be so.

They parted at the prison gate. Bending low, he kissed her for the last time, and a moment later the iron gate closed and separated them, as it seemed forever.

'Where will I sleep?' inquired the prisoner, turning to the policeman.

The light of the lantern showed him three prisoners, filthy and probably alive with vermin, lying on three cots. There were no other beds in the cell.

'With one of them,' answered the officer gruffly.

For a moment his courage failed. Never had he slept in such dirt and with such companions before. Then he took courage.

'Lord,' he cried, 'You were crucified between two thieves, and surely I can sleep between two.'

Then the officer left the cell and he was alone in the company of thieves, perhaps murderers.

Presently the door opened and a soldier called him by name. He had not yet lain down.

'Follow me,' was the command. And he found himself in the office.

'If you will sign these papers agreeing to go to Siberia at your own expense, you may have three days to settle up your business affairs.'

Such was the offer. It didn't take him long to write his name. God, he knew, had intervened. The church must have prayed steadily from the time of his arrest. And prayer had been answered.

Returning to his cell he picked up his bundle and started back for the church.

Released

What it all meant he did not know, but convinced that God was working, he stepped along at a brisk pace with a great joy bubbling in his heart.

After proceeding for some distance, he suddenly saw two men coming toward him. Their figures looked familiar and as they drew nearer he recognized them as his two leading deacons. Their heads were down. Neither was speaking. They appeared to be completely disheartened. Their steps were slow and heavy. And as they approached their pastor whom they had not yet observed, he was vividly reminded of the two disciples on the way to Emmaus.

'Brethren, hallelujah! I'm back!'

With startled looks they stopped suddenly and stood gazing at the man before them. The next moment their faces whitened as they clasped hands in terror.

'A ghost!'

The words were not uttered aloud, but, as they confessed later, that was what each exclaimed in his heart. But Pastor Malof had already read their thoughts.

'No! No, brethren!' he cried, coming closer, 'it's I, your Pastor.'

They felt him, welcomed him, cried over him, and finally one on either side, they escorted him back to the church. The people had not yet left. They were still praying.

Now there were two parties to see. Upstairs his

wife and baby, from whom he had so sadly parted but a few hours before, and the church, his spiritual children.

But before he had married he had had a very definite understanding.

'Barbara,' he said, 'I want you to know what kind of a husband I am to be.'

'Well, dear,' Barbara had answered, 'I would surely like you to tell me.'

'Jesus,' he had responded, 'is to be Number One. God's work is to be number two. And you, Barbara, may be number three. Are you willing?'

'Basil,' she had replied, 'if you were not a Christian of that type I would not be willing to marry you.'

And so passing by the door that led to his wife and child, he entered the church where the people were still praying.

'Brothers and sisters,' he exclaimed, 'the Lord has brought me out of the prison house!'

They sprang to their feet, took one look of utter amazement at him, and then like a pack of hungry wolves, with tears of joy streaming from their eyes, the brethren flung themselves on his neck, each seeking to find a place for the holy Russian kiss. Unable to await their turn the brethren kissed him on the cheeks, mouth, nose, forehead and ears, and even on the top of his head and the back of his neck, while the sisters were standing modestly aside. It was the sweetest kissing match he had ever had.

Oh, the joy as they welcomed him back as it were from the dead! It seemed as though the separation had lasted for years. Pastor and people were again united, for a time at least.

Two days later by special decree of the Czar's Cabinet, in answer to the Pastor's appeal, the sentence to Siberian exile was changed to banishment abroad. Thus by way of Sweden to the United States he came, where a great work was accomplished for Russian war prisoners, and later the Russian missionary movement

organized. Thus the devil banished one preacher and the Lord sent back an army in his place.

Returning to Riga, Pastor Malof preached in a former Greek Catholic Military Church to large congregations, both Lettish and Russian. When the great Riga Church was opened and dedicated, immense crowds attending, his aged parents present, it was a scene never to be forgotten. They had given up their Isaac. Did it pay? Were they glad? Pastor Malof had them answer for themselves, as seated on the platform they surveyed the great multitudes sitting or standing in crowded aisles eagerly listening to every fiery word that dropped from the lips of their beloved Pastor.

'Are you sorry that you gave your son?' asked Basil Malof, turning to his parents.

'Oh, no, we are not. We are glad, so glad,' they responded, joy and pride beaming from their eyes.

And now as the years come and go may God use His honored servant more and more and enable him to carry out his great vision of getting the Gospel into the hands and hearts of the Russian people."

*"Get thee out of thy country, and from thy kindred,
and from thy father's house, unto a land that I will
shew thee."—Gen. 12:1.*

*"I belong to the Order of All Saints, and all saints
belong to my Order.—An Ancient Monk!"*

CHAPTER III

In England

"He that believeth on the Son of God, hath the witness in himself." 1 John 5:10.

"How can a man know, whether he is a true, that is, a live Christian? One sign of recognition of a live Christian is, that his heart and the Bible is 'like one book.' When he reads the Bible, and comes to passages which speak of personal experiences, in his heart there comes at once a clear, live echo: 'Yes, I also have been there, I also have experienced that.' Between the Word of God and his heart there is no uncertainty, no dark clouds. When the Bible speaks of faith, then he boldly says: 'I KNOW in Whom I have believed.' When the Bible testifies about sin, he likewise asserts from the depths of his heart: 'We are dead to sin, how shall we any longer live therein?' (Rom. 6:2.) And when the Holy Scriptures witness about the end of the old life, then the live Christian does not hesitate to exclaim: 'I am crucified with Christ.'"

(Sweden, April 14, 1937).

BASIL A. MALOF.

CHAPTER III

IN ENGLAND

But let us retrace our steps to some of the historical details in connection with Pastor Malof's early years in England, in supplementing the poetical touch of Dr. Oswald J. Smith in the preceding chapter.

At College

No one will ever be able to write a complete story of the struggles and revolutions that loosed themselves in the heart of young Basil Malof. During the second year of his college course the great Welsh Revival was in progress. It made the deepest impression on him and he set aside two hours each day for definite communion with God. The thirst for God became so great that although busy with college studies and preparing also for matriculation in the London University, it became his practice daily to seek for new opportunities to extend his activities in preaching. Sometimes it was to English audiences, but more often he went to ships in the London docks where he pleaded with Russian and Latvian seamen. Thus some of them were led to the saving knowledge of the Lord Jesus Christ.

The writer, himself also a student at Spurgeon's College, has met many ministers in Great Britain that have studied with Malof in college, and they testify that they have not known, before or since, a student in college who was so keen in his devotional life and his testimony for the Lord Jesus Christ. Verily, the spirit of Charles Spurgeon, that is so keenly felt in that institution, had descended on this passionate soul. While other students found time for all kinds of innocent amusements and recreation, Malof was spending his time on his knees so that God's Spirit could make

him and shape his mind and heart to be a useful instrument.

The biographies of John Knox, of Scotland, David Brainerd, of the Red Indian Mission, Charles Finney, of North America, Pastor Hsi (pronounced: Shee) of China, and other great saints came into his hands. He prayed and read while impressions were deepening his religious cravings. Reading of John Knox as he was pleading for Scotland, "Oh, Lord, give me Scotland or I die," his heart was turning back to his own beloved fatherland, and though he was still hoping to go to China he actually was thirsting for God to use him in Russia, which was still a closed country. "If John Knox could claim Scotland," he would argue, "why cannot I ask for Russia?"

"Thou art coming to a King,
Large petitions with thee bring,
For His grace and power are such,
None can ever ask too much."

This was the first verse in the English language, which he learned by heart after arrival in London, and thus he sang and prayed hour after hour, stirred by the Spirit of God. Vision after vision of perishing millions would pass before him as he spent hours pleading with God for souls.

The subsequent ministry among the Russians in Russia for Basil Malof has been the direct result of his faith and prayer that God would give him Russia to evangelize.

There were circumstances over which he had no control which indicated that after all God might send him back to Russia. Before his college course was completed general news came from Russia that the Czar Nicholas the Second had issued an edict granting religious liberty to all his subjects and a thrill passed through Malof as he received this news. He shouted, "Praise God, a better day for my long downtrodden and oppressed homeland is coming."

There were other men who were studying this new

edict promising more liberty and religious freedom to the peoples of Russia. Rev. E. A. Carter, Founder and President of the Pioneer Mission in England, was one of those to whom Russia as a mission field was making a strong appeal. For twenty years he had prayed for an open door in Russia. Now he approached the principal of the Pastors' College, Dr. Archibald McCaig, and joined by a prominent author business man of London, Mr. Charles Phillips, they invited Malof for a conference, suggesting that he return to Russia as a missionary. After much prayer and thoughtful consideration he accepted the proposal and soon returned to the land of his nativity to proclaim the Gospel of "free grace and dying love."

*"I held it truth, with him who sings,
To one clear harp in divers tones,
That men may rise on steppingstones
Of their dead selves to higher things."*

ALFRED LORD TENNYSON.

"I have only one politics, and that is Christ, Christ!"

BASIL MALOF.

CHAPTER IV

In St. Petersburg

"I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—John 15:16.

"Christ, the Son of God, hath sent me
Through the midnight lands;
Mine the mighty ordination
Of the pierced hands."

CHAPTER IV IN ST. PETERSBURG

After returning to Russia in 1907, Basil Malof worked with great success. God in a marvelous way used him to reach many from the highest social circles of Russia. Through the influence of some of the converts of the late Lord Radstock, among whom were the Princess Lieven, the Countess Chernisheff-Krouglikoff, the Madams Tschertkoff and Pashkoff, Basil Malof was arranging Gospel meetings in the palaces and salons of the highest Russian aristocracy, and among his frequent attendants were members of the nobility, high ranking army officers and civil servants.

The Czar's Prime Ministers, Count de Witte and Stolypin, were also favorable to his work.

Baroness Yasnovsky, who was converted when sixteen years of age during Lord Radstock's first visit to Russia, in her later years became very much attached to the new Gospel movement. Speaking of Pastor Malof's early ministry in St. Petersburg, she says: "We were deeply stirred by the messages that came from the Lord's 'Postman', as Pastor Malof called himself, saying that he was nothing more than a bearer of the Lord's messages to those around him. Urging us from the platform to give our lives one hundred per cent to Jesus Christ, he only required of us that which he was doing himself. This moved our hearts. Recognizing in him a God-sent man I decided to work beside him for the salvation of souls in our country. From Princess Lieven's beautiful palace which had been placed at Pastor Malof's disposal we started issuing a periodical called "Vera" (Faith), publishing tracts and sending out Bibles and New Testaments throughout Russia."

In a few short years the work in St. Petersburg had grown so that he had to hire two large theatres, two

Note: See picture on page 168—Lord Radstock and others.

See picture on page 170—Prime Ministers Stolypin and de Witte.

concert halls, and many other smaller halls in various parts of the suburbs to accommodate the ever growing crowds of eager seekers after God. Within the space of a few short years he had established twelve preaching places in St. Petersburg, the capital of the Russian Empire.

Dom Evangelia

Soon Pastor Malof had a staff of thirty-five lay preachers with whom he was conducting ever-widening Gospel movements. The buildings that he leased soon became inadequate for the crowds attending and he proposed to build a large Gospel Tabernacle to be called "Dom Evangelia" (the House of the Evangel). When he submitted to his colleagues the original sketch of the building some of his immediate associates were very skeptical. They knew that he possessed no money and the building would cost at least 100,000 rubles (\$50,000), and hearing that the church would seat 2,000 they shook their heads and said with great misgiving, "Too large, too large!" But Pastor Malof believed, however, that it was the Lord's will for him to erect such a building for the winning of souls, and he also believed that God's biddings are His enablings, and so he went ahead with the work.

On Christmas Sunday, 1911, the largest and most beautiful Russian Evangelical Church that ever had been built in Russia, accommodating 2,000 people, was dedicated for the service of God. The dedication services, lasting a week, were attended by representatives of the Russian Government, and Christian leaders from Russia and all over the world. Dr. Robert Stuart McArthur represented New York and the United States of America; Dr. A. McCaig, London and Great Britain; Dr. A. J. Packer, Australia and New Zealand; Dr. J. Bystrom, member of the Swedish Parliament, Sweden.

Note: See picture on page 174—Sunday Service at "The Dom Evangelia," Petrograd.

See picture on page 192—"The Czar's Permit."

en; and many other Pastors and former exiles from all over Russia, including distant Siberia and the Caucasus, came in such numbers that the great auditorium was crowded to overflowing, and the only comment which the former doubters now had was, "Too small, too small."

During the time that Pastor Malof was privileged to be Pastor of the congregation of the "Dom Evangelia" it was often filled even to its utmost standing capacity.

Though the persecution of Christians in Russia has taken many of God's choicest servants, yet among the faithful remnant there are many still preaching today in the vastly scattered Union of Soviet Socialistic Republics who have been led to the Lord Jesus Christ during these successful years of Pastor Malof's ministry in St. Petersburg, which was cut short by his banishment from Russia.

Through heart-repentance we disassociate ourselves from the evil of which we repent; and the proof of real repentance, acceptable to God, is complete break with that evil. "Let him that stole, steal no more." Eph. 4:28.

Only then we are able to believe in Christ, for saving faith follows repentance toward God. Acts 20:21.

The divorcing of these two is the cause of so much "make-believe," spurious faith which is meaningless in the sight of Heaven.

BASIL A. MALOF.

CHAPTER V

Work among Students

"Those that seek Me early, shall find Me."—Prov.
8:17.

*"If you can make one heap of all your winnings
And risk it on one turn of pitch and toss,
And lose, and start again at your beginnings,
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them 'Hold on!' . . ."*

RUDYARD KIPLING.

CHAPTER V

Work Among Students

Of all the work done in St. Petersburg by Pastor Malof one of the most interesting and from some stand-points most important work was his effort to reach the University and College students.

There were about forty thousand students in St. Petersburg, the majority of whom were Russians, but there were also representatives of many other races and tongues.

Every young Russian who hopes to make anything of himself and his future, must of necessity have a university education. A man in Czarist Russia could not even become a station-master on an out-of-the-way provincial line without his university credentials, so the youth of Russia flock to the great cities, the gates of opportunity.

Materialism, agnosticism and atheism were sadly prevalent among the students. The deadness and formalism of ancient churches, and the indifference of most of the priests as to conditions, vice and misery in which people lived, had reacted unfavorably on the minds of these young men and women, and for the most part, they were rather revolutionary than religious. The need of these young people for the light of the Gospel truth and the helpful grace of Christian friendliness and love was so great that it was positively tragic.

The perils of life in the great centers of population to the moral and spiritual interest of youth are in general familiar to Christian philanthropists everywhere, but surely nowhere were those perils so inevitable and

so terrible as to the student youth of the Russian university cities.

Many of the students were full of revolutionary dreams of a sudden millennium through approaching violent political changes, dreams that filled their hearts with rosy hopes. To others such dreams had already been shattered by the slow process of events, and they were falling a ready prey to a coarse, atheistic quasi-philosophy such as that which St. Paul alluded to in the expression, "Let us eat and drink, for tomorrow we die." They thought that they would not be able to fashion Russia's life according to their ideals and they would therefore yield to such gratifications as life would afford them. To them, self-indulgence alone was wisdom. Good and evil were only popular superstitions. There would not be any retribution—eternal silence would end everything.

Pastor Malof's keen eyes watched these students and he decided to hire a large and most beautiful hall called the Concert Hall of Prince Tenisheff, situated in the best part of the city on the Mohovaia Street. He hoped that by getting a hall in such a location he would be able to reach more readily students and the influential classes of people who would not attend his services in ordinary mission halls. Though the rent was high, yet the results absolutely justified his action of faith. The most interesting incidents occurred as, week by week, hundreds of men and women crowded the concert or lecture hall and Pastor Malof eloquently spoke to them of Christ.

The Pastor knew how to advertise the subjects of his services. They always attracted much attention and produced most favorable results. Sometimes as many as three hundred of these students would attend and, with visible tokens of strong emotion, many would sur-

Note: See picture on page 173—Preaching at Prince Tenisheff's Concert Hall.

render themselves to the Lord Jesus Christ. Among the young students kneeling and praying you could sometimes see a fine looking military officer or an army doctor, or a member of the Russian nobility.

Many heroic disciples of Christ in the subsequent post-revolution persecution of Christians have been enlisted from among these converted students. The young Russian convert flings himself unreservedly upon the altar of faith. He asks, "Lord, what wilt Thou have me to do? What may I sacrifice for the Master's cause? I am ready to do or to suffer for that which fills my heart—the joy of salvation."

Not only for Christianity were students unselfish and warmhearted, but there were many cases among the revolutionary group of students, where a boy or girl having only about ten American dollars a month to spend for their living, would gladly give not less than half that meager sum to their social democratic party. There will hardly be found anywhere a more warmhearted, generous and unselfish class of people than Russian students, once you have won their affections.

The wonderful response of the Russian students and "intelligentsia" to the Gospel message has been witnessed in their pre-war journeys to Russia of such well-known Christian leaders as Dr. John R. Mott, Dr. F. B. Meyer, Dr. McArthur and others. Though many revolutionary changes have come over Russia since, yet this characteristic of Russia's youth has undergone no change. There is spiritual restlessness and a quest after religion among students of present day Russia. And after communism there is bound to blossom forth in Russia a wonderful revival of Christianity in its best form.

The subsequent banishment of Pastor Malof from Russia, which was so closely followed by the Russian

Revolution, broke up his work among Russian students in its early stages, but there is no doubt that thousands of men scattered throughout that vast country are still carrying in their hearts deep impressions made on their souls during the Pastor's ministry in St. Petersburg. Most likely, never before have such eloquent and spiritual impressions been made on the masses of Russia's youth.

Young People's Meetings

Pastor Malof was keenly interested in the young people of his congregation, himself often presiding over their meetings. The young people's meetings in St. Petersburg were entirely different from those in the United States, for the very simple reason that they did not have the same background as the American young people. There was no preliminary Sunday School and Bible Class training in preparation for their conversion, and consequently there was no accumulated knowledge of Scripture. These young people, after their conversion, are always very zealous to work, but if left alone and to themselves, they would make many serious blunders, so, like a good father, Pastor Malof presided over their meetings and they would participate in arranging the program. Some would lead in singing, some would engage in prayer and scripture reading, or read brief papers or essays on various subjects dealing with spiritual questions.

The congregations of these meetings were made up of people of all ages, young and old, and these young people's meetings were actually meetings where the young people could exercise and prepare themselves for wider public ministry.

Small groups of the most experienced of the young people would be permitted to organize and conduct meetings independently, some senior assisting them, and what glorious reports and stories of God's wonderful grace they told when they returned and shared



Pastor Malof preaching in a midnight meeting at Petrograd. From a cartoon in a Russian newspaper.

their experiences in larger testimony meetings at Dom Evangelia.

Midnight Meetings in St. Petersburg

During his college days in London, Pastor Malof had been present at the very first midnight meeting in his life, which was conducted by the well-known evangelist Gipsy Smith in co-operation with Dr. Campbell Morgan at the Westminster Chapel. That service left an indelible impression upon his mind, and later, he, together with other college students, was engaged in several great midnight missions at Spurgeon's Tabernacle in an endeavor to reach the pleasure-loving folk or those who were perhaps destitute and homeless and spent their midnight hour where they could. After his return to his homeland, he very successfully introduced, for the first time, such midnight campaigns in Russia.

In Russia, however, he could not conduct the meetings in the same manner as in London, with singing and exhorting and marching on the streets. There they were conducted by police regulation and were strictly confined to indoors.

At 10:30 P. M. the singers, lay preachers, Sunday School teachers and other converts would gather for a preliminary prayer meeting as well as for instruction in soul-winning and personal work. Soon after 11 P. M. all these workers and converts, led by the Pastor, would disperse and go out in the streets of the city distributing tracts having the address of the Hall on them, at the same time inviting the people to the midnight meeting. Some would go to cafes and drinking places. Others would buttonhole men and women parading the streets in quest of pleasure. By midnight the Hall would be crowded to capacity with a most unusual congregation. The very novelty of the appeal: "Come to the midnight meeting," would attract many and the earnestness of the workers would bring many more. Many of those who came would be degraded looking, others quite intelligent in appearance and well dressed.

Many remarkable conversions have taken place at these midnight meetings. In one case a man who had made up his mind to murder his wife, and had his preparations made, just waiting for a convenient hour while deliberating and preparing for the horrible deed, heard the singing and saw people at midnight going into the Gospel Hall. To satisfy his curiosity he entered the building. God's Holy Spirit convicted him of his sinfulness and he was led to accept the Lord Jesus Christ. He afterwards actively engaged in Christian service and in his turn has won many for the Lord Jesus Christ.

Many wonderful trophies of grace have been brought to the Lord at these midnight meetings.

CHAPTER VI

In Moscow

"An altar with this inscription 'To the unknown God.'"—Acts 17:23.

"To lead the lost sheep to the fold, cannot be done by force; this being quite contrary to the doctrine of the Saviour, Who came to seek and to save the lost. True faith is a work of grace; and can only be effected in the soul by instruction, gentleness and most of all by good example. The church must neither use nor permit violence against the erring ones. It is utterly opposed to the Spirit of the Divine Head."

CZAR ALEXANDER I

In a letter dated Dec. 6th, 1816.

CHAPTER VI

IN MOSCOW

To Russians, Moscow is a sacred city, the metropolis of faith and the center of historical Christendom. As seen from the famous Sparrow Hills, or the Tower of Ivan the Terrible in the Kremlin, it presents an incomparable view. Thus seen, it is considered to be one of the fairest cities upon the face of the earth. The many colored houses, walls and gables brightly painted red or yellow, blue or white, with green roofs; the tall towers; the domes and the countless cupolas of its sixteen hundred Greek Orthodox Churches colored brightly or burnished; the gardens and the interminable brown roads—together make an attractive picture.

In the heart of Moscow is the famous Kremlin, a fortress and cluster of cathedrals, all in one, with its long red encircling walls and its towers of glittering spires and domes.

In this city, with a population of nearly two million souls, Pastor Malof sought to establish a footing for his Gospel activities from the heart of Russia. On one occasion upon his arrival at the terminal in Moscow, where he had secured a hall at No. 12 Pokrovskaya Street, he was met by a handful of his converts who were looking very dismal and downcast. It was winter and very cold. Upon inquiry he learned the reason for the sad expression upon their faces. One of the brethren, Andreyev, handed him one of Moscow's daily newspapers, where on the front page, inserted by the clergy of the Greek Orthodox Church, was a warning, framed by heavy black edges, stating that "the City of Moscow was being attacked by the arch-heretic, chief of demons, Basil Malof," and stated that no faithful member of the Greek Orthodox Church should attend the services held by him. Accidentally the warning gave the in-

formation that the arch-heretic had established his preaching headquarters at No. 12 Pokrovskaya Street, where this arch-enemy of faithful Greek Catholics was going to seek to seduce from the orthodox faith as many as possible.

Alive—Pronounced Dead

It is a custom in Russia and adjacent countries that if anyone of note dies, a death notice is inserted in a prominent place in the newspaper, marked by bold, black edges. The quick mind of Pastor Malof realized instantly that the clergy had decided to fight him till his efforts to win converts in Moscow were completely annihilated. The Russian clergy were so sure of their success that they had in reality pronounced him dead. Now, this is not a very pleasant feeling, to be alive and yet to be counted as dead, and the Pastor stated of this experience, "I pinched myself several times as I read this notice to see if I was really alive." One thing was certain. He was very much alive to the realization that he was encountering a tremendous opposition from the whole of the Russian clergy. The effect of this warning upon the lamentably illiterate, superstitious Russian people, credulous in all sorts of spookery, was amazing.

At that time under restrictions imposed upon evangelicals no handbills could be printed, nor could notices of evangelical meetings be inserted in newspapers. Missionaries had to depend solely upon the activity of members of their congregation for advertising their meetings, and upon their own personal work. By this time the Pastor had only a handful of converts, and it was with these that from a temporary hall and an improvised pulpit he staged almost singlehandedly an attack upon the powers of darkness that had chained the masses of Russian people in the shackles of superstition for a thousand years. He saw that formidable difficulties would beset the progress of the work at its very inception but he would not turn back.

On the train to Moscow he had prayed God to enable him to reach masses of people in the heart of Russia, but now as he read the notice in the newspaper his spirit sank low for fear that even those who might have come would refrain on account of the warning of the higher clergy. The best part of the day he spent in agonizing prayer, and when the hour of preaching drew nigh, still fearful that the hall might be empty, he anxiously, though slowly, opened the door leading into the auditorium, quite expecting to find it almost empty. His heart was overwhelmed by great joy and excitement when hot air rushed toward him from the auditorium and he saw that the place was packed to the utmost capacity.

Curious To See the "Devil"

The warning which was intended to deal a death-blow to the efforts of Pastor Malof to reach the masses, had actually produced the very opposite. The indisputably religious Russian people were impressed by the warning that no one less than the devil himself, visible with hoofs, horns, etc., had ascended from the abyss and could be seen at No. 12 Pokrovskaya Street. With their too credulous minds they were imagining all sorts of things were to be seen. They had heard about the devil often enough, but to see him in person was quite another matter. Thus, though seized by fear, yet overcome by irresistible curiosity, each one hiding behind the other, they filled the large hall, and as Pastor Malof, his Bible under his arm, entered the hall and ascended the pulpit, they were almost toppling backward in their effort to be as far as possible from the "fiery breath of the devil." Many were holding in their hands small ikons or arduously making the sign of the cross to protect them from the "evil one."

The service began. For his discourse the Pastor had selected I Corinthians, chapter 1, verses 22 and 23—"For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the

Jews a stumbling block, and unto the Greeks foolishness." His preaching was marked with that certainty, assurance and authority which could only be possessed by a messenger of God who has spent much time in communion with his Master.

See Man of God Instead

As the service progressed the people slowly began to lean eagerly forward. They wanted to grasp every word the preacher was saying. The wonderful influence of the earnest servant of the Lord gripped the audience, and they were seeing not "Satan's Emisary," but a man of God, whose face was shining with radiance as, with vibrant richness in his voice, he faced a congregation which had in the beginning shrunk back horror-stricken. The power of God descended upon the preacher and the congregation could not resist the powerful appeal made to their hearts by God's Holy Spirit. As they sat listening, spellbound, the Pastor closed his sermon by softly singing, "There is a fountain filled with blood, drawn from Immanuel's veins." This was followed by an invitation to renounce sin and every wrong thing and start a new life. He told the people, many of whom were weeping bitter tears because of their sin, that he would be willing to pray for them and help lead them to the Lord Jesus Christ. Many, with contrite hearts, fell upon their knees and lifted high their right hand crying to God for mercy and forgiveness of their sins.

Revival in Moscow

That night about sixty people in Moscow went home rejoicing because of the wonderful knowledge that their sins had been forgiven. Among these were criminals of the worst type, workers with shaggy unkempt hair, humble Russian peasants in rough sheepskin coats and hard bast boots, as well as highly respected and prominent citizens from the best class of Moscow intelligentsia.

The revival in Moscow had started. The bonds of opposition had "fallen out for the furtherance of the Gospel." (Phil. 1:12.) Notwithstanding all opposition "The word of the Lord grew and multiplied; and the little one became a thousand and the small one a strong nation."

Moscow Press Alarmed

Not only the Greek Orthodox leaders, but the press of St. Petersburg and Moscow became alarmed, and almost daily items were inserted in the papers denouncing Malof. These long and graphic accounts of his preaching seldom were appreciative, but for the most part hostile. Let me quote here some typical expressions published in Moscow newspapers:

"Orthodox Christians, what is being done in our holy Russia? What is happening to our mother Moscow, the whitestone City? From far-off lands, from seas of the enemy, an unseen army has come upon us—to make war against our holy faith. . . . The enemy remembers that in the twelfth year of the last century (i. e. 1812, the invasion of Napoleon) he could not break the Russian might, but was himself broken on the rock Christ—that is, the Holy Orthodox Church. And the enemy knows he cannot break the Russian might if, in the future also, our people will have strong faith in Christ—if Moscow, the heart of Russia, in the coming years also will be faithful to the Holy Orthodox Church.

"See, then, on the street of Pokroff, which is so called from the Pokroff shrine of the Most Holy Mother of God, is an inimical camp. Ah! It is not faith that Malof is after. He wants to break in pieces, in the orthodox people, their faith in Christ in order that after that he may destroy the Russian land itself. . . . Wake up, then, O ye Orthodox, from your perilous dream. Quench these diabolical arrows of these Malofs

and Perks.¹ Think well into what an abyss you are being drawn by these servants of the antichrist. Be not deceived when they quote Gospel texts. Satan also, while tempting Christ, quoted Holy Scripture. But the Lord replied, 'Go thou behind me, Satan.' Oh! Brethren, preserve the holy faith and the Orthodox Church above everything."

"Rise up, O Cap of the great Monomach! Let the eyes of Vladimir (Metropolitan of Moscow) see what is being done in his diocese. Look up, Fedor Ivanovitch, and ye, silent ones, blessed Czars, see how Holy Moscow is being defiled by foreign dirt! Arise, ye high and holy ones, for a greater peril has come upon us than that of the Tartars. No Khan, no defiled Tartar ever touched our sanctuary. Where art thou, O Peter, first of the saints? Hast thou lost thy power? And ye men of God, most blessed Alexei and Jona, terrible even to Napoleon, have ye also left us?

"Come down to us, unhappy ones, O Holy Phillip, pillar of Orthodoxy. For it is not the blood of the unbaptized that is trampled down, but now even the blood of the Covenant is counted an unholy thing and the Spirit of Grace is offended. A foolery is being committed and a sacrilege against the most holy Sacraments and the holy faith of the Czar. Foreign hooligans are killing not mortal bodies, but immortal spirits.

"No more do we call to the living; we appeal to you, O heavenly advocates."

The invocation to the saints is picturesquely Russian. The priests and monks deplore that the appeal to earthly powers against Pastor Malof is in vain and therefore turn to heavenly powers. For a short time they succeeded in closing the meeting hall at No. 12 Pokrovskaya Street, but then again on the Pastor's appeal to the highest authorities it was reopened, and it

¹Perks mentioned in the foregoing excerpts is Jacob Perk, a Mennonite preacher, Pastor Malof's first assistant in Moscow.

is gratifying to know that the hall was still open a long time for preaching the Gospel in spite of the Soviets and of bolshevism.

Up to the revolution the work in Moscow and St. Petersburg continued and grew in a most wonderful way. The Gospel Centers that the Pastor established were like beehives swarming with life and activity. One brother, a traveling evangelist, who went out from the meeting in St. Petersburg, had traveled as far as Vladivostok, in the far east of Siberia. Everywhere he went he sought to make known the Gospel and always received a warm welcome. He traveled thousands of miles, whole days on horseback. He held meetings wherever he could, in private rooms as well as in public halls. In small towns usually he could not secure halls large enough to hold all the people who flocked to the meetings to hear the Word, and everywhere there was definite blessing and many converts. In one place a bank manager was converted, in another a high official.

In one of the Pastor's meetings it was disclosed that there was a place which was particularly dark and destitute spiritually where the people were willing to listen. An appeal was made for some one to go and two brethren stood up and volunteered. Immediately a maidservant offered twenty-five rubles for the support of those men.

As these men went about they sent back most encouraging reports concerning the triumphs of the Gospel, stating that on one occasion while distributing tracts they offered them to two ladies who laughingly refused to accept them. They then approached a student who courteously accepted the tracts. After a short time the student returned to these brethren and asked for other tracts, saying that the ladies had afterwards taken his and became so interested that they refused to give them back.

Mending Not Clocks, but Hearts

People everywhere were kind. None asked where they came from or showed any suspicion or hostility toward them, but always listened attentively to what they had to say. One man asked them if they could mend clocks as he could then give them a job. Replying, they stated that they did not mend clocks but were mending hearts and upon this subject they preached the Gospel.

Upon passing a certain house and seeing beehives in the garden they decided to enter and secure some honey. Having done so, the owner of the house asked them to stay and have tea. Accepting, they sold him a Bible and he seemed greatly interested in the Gospel message which these brethren brought him. The owner then inquired the address of the St. Petersburg meeting and later this man found the Lord Jesus Christ in Pastor Malof's meeting in St. Petersburg.

Instances of this nature could be multiplied indefinitely, but one or two have been mentioned in order that the reader may visualize the extent to which the work was growing, started by this man of God.

Holy Restlessness

Many men received inspiration in Pastor Malof's meetings in St. Petersburg and Moscow, saw the vision and went their own way to seek its fulfillment. Stories of such, if collected, would read almost like tales of Arabian Nights. These inspired saintly men, filled with holy restlessness, traveled from the extreme northern Siberian Tundras to the Caucasian Mountains and on to the Persian borders. Almost legendary were their experiences with God, who in a most wonderful way protected those who believed in Him. Some of these men penetrated to districts where there were no roads on which one could travel by carriage. They travelled on horseback and on foot. Some of them were killed.

CHAPTER VII

Visit to Count Leo Tolstoy

*"Not with excellency of speech or wisdom."--I
Cor. 2:1.*

*"And courage will come with His presence,
And patience return at His touch,
And manifold sins be forgiven
To those who love Him much."*

HENRY VAN DYKE.

*"Prepare ye the way of the Lord
Make straight in the desert
A Highway for our God.
Every valley shall be exalted,
And every mountain and hill
Shall be made low;
And the crooked shall be made straight,
And the rough places plain."*

Isa. 40:3, 4.

CHAPTER VII

VISIT TO COUNT LEO TOLSTOY

It is not easy to straighten the limbs of the gnarled old oak, but Pastor Malof despairs of no man alive. He believes that all things are possible to him that believeth. Many a twisted Russian thorn-bush has been transformed into an upright fir tree, according to the prophecy of Isaiah.

The Pastor had it laid upon his heart to pay a visit to Count Leo Tolstoy so that this venerable and famous Russian thinker would not have an excuse that he has not heard the Gospel truth.

Count Tolstoy had never shown any friendship toward the evangelical religion. His wrath against the church of his birth, the Greek Orthodox religion, with its intolerant tyranny of the political ecclesiastical systems, should in no way be interpreted as his inclination toward a more evangelical faith. Perhaps not so much through conviction as through lack of knowledge.

In March, 1901, the Holy Synod issued the famous excommunication with which he had been threatened for thirty years approximately. Driven from politics, Tolstoy's free thoughts had sought a refuge in literature and philosophy. But his religious philosophy did not harmonize with that of the State church.

Yasnaya Polyana, the summer residence of the Count, lies some distance out of Tula, the capital city of a province of the same name. There the Count lived on his country estate like a hermit, devoting his life to writing and school work among the peasants. He was bitterly disappointed in modern civilization. With unapproachable mastery, force and directness he opposed the bureaucratic machine of the Russian Czarist gov-

ernment and of its handmaiden, the Most Holy Synod of the State Church. Through contact with the common people he is "reformed" and finding new strength in manual labor he becomes a great believer in the salutary influence of labor and of simple life.

Giant forest trees overhang the neglected carriage-way leading to the Count's estate. This road Pastor Malof took to have an interview with the noted Russian sage, and on arriving sent in his visiting card. The Count, who was nearing his eightieth birthday, soon came out, dressed, as his custom was, in simple peasant's garb and long boots.

All Russia, and indeed the whole world, is familiar with Tolstoy's broad rugged face, so expressive of tremendous strength of character, his thick bushy eyebrows protecting small, gray, deep set eyes, and his flowing gray beard and thin wavy locks. Tolstoy wore the well-known moujik's loose, coarse, gray tunic falling to his knees and gathered around the waist by a leathern belt. His strong high-legged boots were his own workmanship, for one of the foremost articles in Tolstoy's practical philosophy is, "Get others to work for you as little as possible, and do all that you can for others. Do not profit by the drudgery of the poor and ignorant, but use your own muscles. Rather help the needy than to exploit them. Rely upon honest toil, and begin by endeavoring to minister to your own wants."

Whatever truth dawned upon Tolstoy he would forthwith begin to practice it.

"Good morning," cheerfully he greeted the Pastor. "Let us go for a walk in my park." Thus the aged novelist, whose powerful criticism threatened the Czarist despotism, and the young evangelist tramped side by side under the shadows of the agelong trees in the somewhat neglected park. The fragrant breath of early summer was among the trees as they entered the wood. The world was awakening and beginning to put on her garments.

Pastor Malof had just returned from a missionary meeting in the Caucasus where he had been preaching the Gospel to the Don Cossacks in their semi-military "stanitsas" or villages, and the conversation of the two men naturally fell to discussing religion. During their walk they encountered several of the long-haired mendicant pilgrims in dirty rags, so common along the highways. These, bowing low, asked him for alms. "I am sorry I have nothing for you. I have already given all I can this morning," the Count sympathetically replied. "Our wants are but few, 'batjushka' (little father)," the pilgrims meekly replied as they turned to go their way.

The Count lingered in the roadway intently observing the retreating pilgrims. Pastor Malof stood silently by watching the Count's eager face. Presently the Count muttered to himself, "I cannot let them go unaided." He searched once more in his pockets and at last brought out a few coins. "Come here, brothers, I have something for you."

As the grateful pilgrims were on their way once more the Count looked after them admiringly, almost affectionately, and turning to the Pastor said, "If I were younger I would live a pilgrim's life myself. To my mind it attains the highest ideal. Jesus was a stranger and pilgrim. To that life He called His disciples."

This led the conversation to the subject of personal religion. Under the influence of the writings of some German "New Theology" or modernistic writers of the fifties and sixties of the nineteenth century, Tolstoy had come to reject the doctrine of atonement by the sacrifice of the Lord Jesus Christ, inspiration of the Bible and other fundamental evangelical doctrines, and when Pastor Malof referred to the New Testament the novelist said, "My New Testament is much shorter than yours. I reject a great deal of that which you accept." In fact he had compiled a New Testament of his own, cutting out all the miracles and the resurrection of Christ.

"By what authority?" demanded Pastor Malof.

"Ah!" replied Tolstoy, "by the authority of my own reason."

"That authority may satisfy you but it may not be satisfactory to others. Faith transcends reason. If a small child would reject all that he cannot understand about his father's work, and his mother's cooking, he may very soon be starving and perish. What parts of the New Testament do you reject?"

"All the miracle stories, for example. I do not believe in the resurrection of Christ. Why should I? There is no need for it. He sealed His life's work by the tragedy of the cross."

"The spiritual things," interposed Malof, "have their unmistakable counterpart in nature. By rejection of the resurrection one gives up in the natural world springtime and harvest and casts his wheat and rye in the ground to die, with no hope of new life. Such a belief is founded not on reason but rather contrary to all reason and the natural laws."

"If anyone would tell me," the Count rejoined, "that Christ is risen and is walking yonder in my garden, I would not care to go and look at Him."

"But what about Paul, the greatest of all apostles, who so strongly asserts the resurrection of Christ?"

Rather impatiently the Count exclaimed: "Do not quote Paul to me. I have no use for him. Does he not command you to be obedient to governments? Paul has been the sure prop of every atrocious tyranny that has masqueraded under the guise of authority."

Pastor Malof still contended for consideration of Pauline writings, pointing out to the Count that not only Paul but also, the whole of the Scripture teaches to respect civil obligations.

"How so? I care not what they teach. Sufficient to me are Paul's words, 'Let every soul be subject to the higher powers.' And there I cannot follow him."

Here was noticeable the destructive results of the poison of the early German modernistic teachings upon the Russian mind which later with such terrible results spread in the theological schools and universities of Great Britain and America. The New Theology, "made in Germany," like a terrible octopus of hell spread its poisonous tentacles over the thinking of British and American students and professors and preachers. Modernism in religion is the same revolutionary process as bolshevism and anarchy in politics. No more does the infallible and Holy God decide, but the fallible human reason. Modernism, just as communism, is an uprising against authority. Modern theology—against the authority of the Bible as the inspired Word of God. Instead of submitting to the criticism against themselves by the Bible, the modernists destroy the authority of the Word of God by setting up themselves as the judges and critics of the Bible.

This rejection then of the Bible's authority leads to the next step, that of rejection of the authority of human individuals, of the State, of civil authorities, of marriage, of obedience to parents, and finally revolting against God, the Creator Himself, and against His anointed, which has been so accurately foretold by the inspired Word of God.

"The heathen rage,
The people imagine a vain thing;
The kings of the earth set themselves,
The rulers take counsel together
Against the Lord,
And against His anointed:
'Let us break their bonds asunder,
And cast away their cords from us.'"

Psalm 2:1-3.

It can be truly said, that modernist theology is thus the forerunner, and later, close ally of communism and other fatal "isms." It will be these modernist preachers and teachers who eventually will give up Christ altogether, and in the last apostasy welcome in their

churches the "Man of Sin," the Antichrist, who then will sit as God in their temples, "shewing himself that he is God." (2 Thes. 2:4.)

Thus also the kindly humane Count Tolstoy, through the calamitous influence of German modernistic theology had become champion of ultra-individualism and declared enemy of human laws, a rebel against God and His inspired Word, an enemy of governments and an apostle of pacific anarchy. All human institutions to him were in turn anathematized as standing in the way of the natural development of the powers of an individual. Prophetically, one can clearly see that this elevation of the individual, in process of time, has led up to the iniquitous system of the superman, the dictator, as preparation for the coming of the final superman, the man of sin, the antichrist.

Pastor Malof defended the truth by pointing out that Paul was developing to the early believers the rules of Jesus Christ's kingdom, the rules of peace and unselfishness, love and humility. Such rules obviously forbid all movements that are against government, and particularly that ideal government which "encourages good works and is the terror of evildoers" to which Paul especially refers.

The Pastor continued, "You must remember, Count, that the Scriptures and Paul do not request an indiscriminate obedience to whatever laws the rulers of this earth may ordain. This is greatly evident from the case where the Apostles themselves objected to maltreatment by those in authority in matters of faith and conscience. "We ought to obey God rather than man."

About ready to take his leave the Pastor asked if he might propound a personal question, and having received permission, asked: "Having advocated your views of religion, God and man for many years, do they content you? Do they prepare you for death and eternity?"

The Count quietly replied, "They content me now. What may be afterward I do not know."

The Pastor continued, "Even those parts of the Bible which you do not reject speak of a judgment to come."

"I know, I know."

"And of a Saviour of sinners who, through His death, prepares them to face judgment."

"I adhere to truth, as it appears to me, and am doing my best to be loyal to that truth," answered the Count.

Catching hold of the word truth, Pastor Malof turned earnestly toward his partner, saying, "Count Tolstoy, if you believe that you have discovered the absolute truth, why don't you send out apostles and disciples as Jesus Christ did in His time, so that your disciples might proclaim this truth to all mankind?" This the pastor said with a view of drawing out his partner to confess the great difference between him and Christ, who alone was the absolute and only Truth.

God's Spirit seemed to have been back of this pointed question, and it seemed to pierce asunder Tolstoy's soul and spirit. Suddenly he stopped his walking, and standing under the branches of a huge tree remained silent and pensive for a moment. Looking at the Pastor with his penetrating, grey, mystical eyes, in his deep, bass voice, as if speaking to himself, he solemnly said:

"YA YESH-CHO ISH-CHU"!

(I still seek)

At these words the testimony of the Holy Spirit like a fountain of living water sprang up in the evangelist's heart. "Count Leo—you are still seeking! Praise God, I have found the Pearl of great price! I know that my Redeemer liveth!" joyfully exclaimed the Pastor.

Here was the greatest ethical teacher in Russia, its most famous writer, at whose feet people by millions

were sitting to learn the deepest truths! But when his own heart was probed to the foundation he acknowledged himself to be nothing but a learner, a seeker, one who has not yet found.

Indeed! Did not Count Tolstoy in his answer reveal the foundation principle of all true philosophy, namely, that even the greatest human minds are but seekers, until at last they find Christ. In addition, Count Tolstoy had also expressed in his answer the true spiritual face of the whole Russian nation—people who are still seeking, who have church, but not Christ, a nation which has not yet found the only satisfying Fountain of Living Water.

Pastor Malof had noticed, as he entered the Count's mansion, that one of his disciples sat reading a New Testament.

Like General Booth, of London, Count Tolstoy was a veteran philanthropist, and perhaps he has known and seen more of the total human misery of Russia, and on a larger scale, than any other Russian who has lived either before or after him. He knew Russia unusually well and was at home in all walks of life. He draws, with the same firm hand and correctness, the rulers of men's fate, courtiers, generals, petty officers, common soldiers, great noblemen, peasants, prisoners in the dungeons and convicts on the great road to Siberia, men, women and children—everywhere he strikes the very bottom of human character.

However, in the solution of his own problems he failed, because, in his philosophy, he excommunicated Christ as a Redeemer from misery and sin. Had Tolstoy known the Lord Jesus Christ he perhaps would have become one of the greatest saints of all times. There is one point, however, which makes us wonder whether after all the aged Count did not at last reconsider his attitude toward the Lord Jesus Christ and the Gospel.

Two years after Pastor Malof's first visit he happened to be again in the vicinity of Count Tolstoy's estate. He had not intended this time to visit the Count for he had come to see the converted Russian noble lady, Madame Tschertkoff, who before her marriage was the Countess Chernicheff-Krouglikoff. She was a friend of the Empress, but that had not prevented her giving her heart to the Lord Jesus Christ. Her son, however, who was a former officer of the Imperial Guards, had become the closest personal friend and most ardent disciple of Count Tolstoy. He lived in a house about seven miles from Count Tolstoy. His mother, who was staying with him at this time, had invited the Pastor to visit her and have some Bible readings, to which invitation he had responded taking with him Dr. McCaig of London.

While sitting on the porch one morning at his house, engaged in giving a Bible reading to a few friends, Pastor Malof noticed that a carriage drawn by two fine horses stopped in front of the porch, and from this carriage, to the surprise of everyone, stepped the Countess Sophie Tolstoy, wife of Count Leo. Coming straight up the steps, after exchanging greetings, she enquired for Pastor Malof as she had a message for him from her husband.

Greatly surprised, the Pastor stepped forward and bowed. He was informed by the Countess that her husband had sent her to ask the Pastor to pay another visit to the Count that day. He was inclined to do so, but after consideration, was dissuaded by some of the folks in the house, chiefly because Dr. McCaig had to catch a train for London, and there would not have been time to do both things. They caught the train and probably lost a soul.

This has ever been one of the greatest regrets of Pastor Malof's life, as he himself has so stated on several occasions, for on arriving in St. Petersburg he re-

ceived a letter stating that Count Tolstoy had anxiously awaited him the whole of that afternoon. There must have been something very important for him to have sent his wife for the Pastor that day. Most likely he had remembered the conversation of the Pastor's first visit and probably wanted some further testimony from the lips of the Pastor.

What must have burdened the great Russian mind was made known about five weeks later by a tragic telegraphic information in all the Russian newspapers. This information was that very early one morning, about three o'clock, when it was still quite dark, unknown to his wife and family, Count Leo Tolstoy, accompanied only by his secretary and house physician, had left his house and gone on a distant pilgrimage to various famous Russian monasteries, where he was seeking personal interviews with some of the well-known "startsi" (aged saints) and with whom he was having confidential private talks.

Disappointed in his soul, still on the search for the Truth, he went as a lonely pilgrim from place to place, having made his decision never to return home again. God alone knows the innermost, secret and intricate workings of the human spirit, seeking peace after a life of continual disappointments and failures, which the more sensitive souls feel acutely while those engrossed in crude materialism and physical pleasures rarely realize, never being troubled by a conscience which is either asleep or "seared with a hot iron." I Tim. 4:2.

The newspapers followed every step of the most illustrious Russian on his last pilgrimage.

One day he became seriously indisposed, while traveling with his doctor and secretary, in the cheapest stuffy third-class compartment of a railway carriage. The indisposition developed to such a degree that it was felt he could not continue his journey, so the train

was stopped at a small railway station, and Count Tolstoy, now seriously ill, was carried out and placed in a small room of the house of the station master, a Latvian by the name of Ozolin. For three or four days he hovered between life and death and then breathed his last. The great Russian pilgrim had at last finished his long journey.

What happened there in that small room to his soul, remains between him and God and we are not able to tell. But this much we know. He started on his journey as did Abraham, leaving his native place in order to seek a better and more abiding City. His final decision we do not know, but Pastor Malof somehow has the conviction that in those last days he may have given up his futile convictions and finally turned his gaze in simple faith to the Lamb of God, which taketh away the sin of the world. He may have remembered the Gospel testimony which he heard when the evangelist told him of the sacrifice on the cross, and of Him who was the Resurrection and Life.

And who knows but that in turning toward Christ in his dying moments the weary pilgrim at last found himself "Safe in the Arms of Jesus."

*"Quench all the flames, O Lord, which were not lit by
Thee,*

*And let Thy Holy Fire burn instead!
Transform, recast, change and remodel me,
Grant grace to daily feast on Thee, the living bread,
And that my life be always Spirit-led."*

April 16, 1920.

BASIL MALOF.

CHAPTER VIII

Persecuted

*"All these things will I give thee, if thou wilt fall
down and worship me."—Matt. 4:9.*

*"Turn back who will, I turn not!
For this one thing I know,
That I must sail due eastward
However winds may blow."*

JULIA DORR.

*"Whoso hath felt the Spirit of the Highest—
Cannot confound, nor doubt Him, nor deny!
Yea—with one voice, Oh, world, though thou deniest—
Stand thou on that side, for on this am I!"*

FREDERICK W. H. MYERS.

*"Am I a soldier of the cross,
A foll'wer of the Lamb,
And shall I fear to own His cause,
Or blush to speak His name?"*

CHAPTER VIII

PERSECUTED

An American or English preacher traveling through Russia and adjacent countries would find, with increasing frequency, sincere and hearty Russian Christians, who would embrace you and lovingly greet you in broken English exclaiming "Brotherr—Malof—me—converted." They have heard Pastor Malof preach in one or the other of his many Gospel centers, and are now scattered through the vast lands of Northern and Eastern Europe, many active in winning others for the Lord Jesus Christ and causing much anxiety to the Greek Orthodox clergy, who are opposed to evangelical revival.

The Greek Orthodox Church became alarmed at the Pastor's growing influence in St. Petersburg, Riga and Moscow, and were considering means of silencing this fiery messenger of the Cross, realizing that if he was allowed a free hand the revival fires would soon spread to such an extent that the whole of the Greek Orthodox Church might be endangered. People by thousands were accepting Jesus Christ and rejecting and renouncing the dead and empty religion of the State Church. Converts led by the Pastor were organized in strong and flourishing churches with their own spacious and beautiful places of worship. Dom Evangelia in St. Petersburg and Golgotha House in Riga had been built, and now Moscow was attacked. They felt something must be done without delay.

One day, while preaching in Moscow, Pastor Malof received a telegram from St. Petersburg, from a high official in the Czar's government¹ summoning him to the

¹Excellency Menkin, Director of the Department of Religious Affairs.

official's office. What did the summons mean? His Excellency had always been a bitter foe of the Pastor and his work. Why was such an interview requested? The Pastor decided to go and therefore called on his Excellency in his beautifully furnished palace. With a cunning smile the high official greeted the Pastor and invited him into his inner chamber, where he offered him to come over for the State Church and to be made a bishop with large income. This the pastor declined to do.

Dark Clouds Gathering

Angered and threatening the high official dismissed the Pastor. He was blind to the Pastor's vision of evangelism, compared with which earthly glory and riches become foolishly insignificant. The high orthodox official was imprisoned in the coils of his "holy dignity" and "glory," but the Pastor stood outside this circle. His spiritually creative evangelical genius valued only true service for bringing men and women to true knowledge of God.

The consequence of this incident subsequently led to the banishment of Pastor Malof from Russia. This was easily possible since the governing council of the orthodox church, called the "Most Holy Synod" and consisting of archbishops, bishops and archmandrites, was a great government department, the Minister of Public Worship also being a member of the "Most Holy Synod." Dissent in all its forms has not only been discouraged but rigorously and cruelly repressed.

The rapidly growing work of the Pastor in Russia roused the authorities who were jealous for the Greek Orthodox Church, and since the Pastor had refused their offer to join their church they felt they must get rid of him somehow. Knowing that he was being helped from abroad they sought to misinterpret this fact by saying that he was an international agent working for a foreign power. When the wolf wants to swallow a lamb he can always find a justifiable (to himself) pretext for so doing.

Siberia Looming for Pastor Malof

One day the Chief of the Police Department approached Pastor Malof with these words: "We thought that you were but an ordinary pastor of a single church, but now I have discovered that you are spreading your sectarian propaganda wholesale. We find that you are an international agent in the service of Great Britain, working in order to help England make of Russia an English Colony. You either must stop your wholesale propaganda or I will send you to Siberia."

Unwarranted as this accusation was, Pastor Malof felt that this threat was not simply a warning, but that it was a prelude to a devilish attack by enemies of the Gospel which would not stop until he was silenced. Immediately, wisely and with discretion, he communicated with his missionary committee in London, England, which was chiefly responsible for the financing of his work. Rather than have his Gospel work closed down altogether he sent his resignation to his committee, giving up all his connections with it and foregoing his future financial support. As a true soldier of Christ he was willing to go to any personal sacrifice in order that the cause of Christ might triumph.

"We may read the most logical arguments, we may be familiar with all the literature on the subject of healing, but it will all seem dim and distant until 'the Sun of righteousness Himself arises with healing in His wings.' The moral and spiritual transformation brings a new world of material blessings. Faith must begin with conscience void of offence 'toward God and toward men.'—Acts 24:16."

REV. A. B. SIMPSON, D.D.

CHAPTER IX

Ministry of Healing

He is chastened also with pain upon his bed,
And the multitude of his bones with strong pain;
So that his life abhorreth bread,
And his soul dainty meat.
Yea, his soul draweth near unto the grave,
And his life to the destruction.
But if then there be a messenger with him,
A mediator, one among a thousand,
To teach unto man his duty:—
Then He is gracious unto him,
And saith: Deliver him from going down to the grave:
I have found a ransom.
Then his body obtains the vigour of his youth.
He returns to the days of his strength.
He shall pray unto God,
And He will be favorable unto him,
And he shall see His face with joy.

If any one say: "I have sinned,
And perverted that which was right,
And it profited me not:"
He will deliver his soul from going into the grave,
And his life shall see the light.
Through suffering will He deliver the afflicted,
And through oppression He openeth their ears.
Even so He seeks to save thee out of thy need
Into a broad place where no tribulation ruleth.
How can He teach thee to pray, but through suffering,
And through all which proveth thy strength?

Job 33:19-28; 36:15, 16, 19.

CHAPTER IX

MINISTRY OF HEALING

"Call unto Me, and I will answer thee, and shew thee great and mighty things which thou knowest not. Behold, I will bring . . . health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."—Jer. 33:3, 6.

The story of Pastor Malof's ministry would not be complete without telling something of the ministry of healing in connection with his missionary activities.

Pastor Malof has never made a "hobby" of the ministry of healing, nor has he ever engaged in "professional healing campaigns" but he sincerely believes that prayer for the sick has a definite place in the Bible and in the church of Jesus Christ. He believes just what Jesus says, that the ministry of healing will follow them that believe as they preach the Gospel (Mark 16:15, 18). He is, accordingly, a firm believer in the fact that wherever the Lord's hand is present to save the soul, it is just as present in power to heal the body.

Having regained, through the prayer of faith, his own health, which had been impaired it seemed beyond medical help, he was led from the very beginning of his missionary work to pray for the sick. He does not believe that there is any more power in him to heal the sick than there is power in him to save the sinner, but he does believe that there is all power in heaven and earth in Jesus Christ, and that He is able to keep His word and to fulfill His promises to them that believe.

Neither in his early conversion days, nor during his theological studies, had the young Russian student been drawn to the fact of the privilege of praying for the sick in the New Testament Church. He had, of course,

many times read the promise of Jesus in Mark 16:18, and its confirmation in James 5:14-16, in his native language, but he had been given to understand that all this was for the apostolic age and the early days of Christianity, but that in our twentieth century these promises of God were obsolete, in spite of the testimony of the Bible that "all the promises of God in Christ are yea, and in Him Amen unto the glory of God by us." (II Cor. 1:20.)

Not having in his own heart "mixed these promises" with experimental faith (Heb. 4:2), they, like so many others, remained abortive and of no spiritual profit.

Upon his return to Russia after his theological studies in England, he went about with the idea of preaching the Gospel, baptizing the converted, organizing churches and doing general missionary work. But he had not the slightest idea or intention at any time whatever of praying for the sick, in spite of the very plain injunction in this direction of the apostle James and of Jesus Christ, Himself. His idea at that time was that there were hospitals and doctors and medicine for the sick, and that he had nothing to do with them except to pray for the souls. He believes that hospitals and doctors have their place, but that they do not displace the power of God to heal in answer to prayer.

The change in his ministry in this respect came unsought and in a remarkable way.

The first few weeks after his return to Russia he was invited to preach the Gospel in several leading churches, in the city of Liepaja, on the Baltic Sea.

One night during the week at one of these meetings just as the Pastor had taken his place behind the pulpit desk, a letter was handed him by one of the ushers. The Pastor was about to begin his sermon, but thinking there might be something urgent in the letter, he opened it and read it. An urgent matter it was indeed.

The letter was written by a mother who, with much grief in her heart, told how her young son, a recent convert at one of the previous meetings, had been bitten by a serpent. The family was in poor circumstances and the son had gone to a near-by forest to gather blackberries for the family, when a serpent had struck from a bush, biting him on the upper lip. The boy was immediately rushed home and was suffering very much. He was at once sent to the hospital, and the mother was now asking the evangelist to pray for the poor boy, and if possible visit him at the hospital.

As it was impossible to leave the church at the beginning of the service, the Pastor suggested that a prayer be sent up to God then and there, after which he went on with the service as usual. At the altar call he had to pray for quite a number of folks and it was near midnight when he at last could leave the church. Inviting one of the elders of the church, by name Svars, to accompany him, they made their way to the hospital. It was a journey which was destined to prove epoch-making in the whole of his future ministry.

It was the custom of Russian hospitals that clergymen could visit at any hour to minister to the spiritual comfort of inmates. This rule now came to be of good use to the Pastor. He produced his card and indicated the accompanying brother as his clerical assistant, which indeed for the time being he was, and they were at once admitted into the hospital ward where the young man was lying.

They found him on a hospital bed, covered up, and with his face swollen from the serpent's poison in a most terrible way. His face was so swollen that his eyes could scarcely be seen and his lips were black and blue from the effects of the bite. The face was so changed that at first the Pastor could not recognize the young man. But when he asked the lad, "Do you recognize me?" the patient confirmed it by slightly inclining his head.

A strange situation confronted the evangelist. Here was a young man, bitten by a serpent and perhaps dying. He had recently been converted and made peace with God through the blood shed on the cross. There was no point in trying to comfort his soul, for this had already been done. To pray for his salvation that he might go to heaven in case of death was likewise out of place for that had been settled by his surrender to Jesus Christ at conversion.

What, then, was the pastor supposed to do as a minister of Christ? What was his mission here at the hospital? He remembered the mother's letter requesting that he pray for the recovery of her son from this awful poisoning. But his theological training had never taught him to do that. What was he to do? The moments were passing quickly. The doctor in white garb and the Red Cross nurse were standing near by watching.

The Pastor silently prayed asking the Lord what he was to do. He was just about to enter his unexpected "postgraduate course" in experimental theology.

"The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

The Pastor opened his Bible. "What has God commanded His ministers to do when called to the sickbed of one of His children?" asked the pastor in his heart. And the answer was there all ready for action. He read to the suffering young man the promise of Christ through James in the fifth chapter.

"Do you believe that the Lord is able to heal you?"

"I do," answered the patient in a whisper.

"Do you want me to pray for you?"

"Yes, please, Sir."

The Pastor beckoned to his "assistant," the church elder, to kneel on the other side of the bed while he

knelt on this side, and, for the first time in his life, in obedience to the command of Jesus, he gently laid his hands on the sick boy's face and prayed in the name of Jesus that the power of the poison might be overcome, and that the boy be restored to health again.

In great wonderment, the doctor and nurse looked on and listened to the strange prayer. They had seen all kinds of priests come to the hospital, but no one had thus prayed for the actual healing of the sick, as if in competition with medical science. They did not know what to make of it, but, ten minutes before, the Pastor himself would not have known what to make of it, for it was all contrary to his theological training and understanding, but in simple obedience to God's inspired word everything had become clear.

Politely bidding good-night to the doctor and nurse the Pastor, with his "assistant," left the hospital. He was yet to witness, as Elisha of old when crossing the Jordan with the mantle of Elijah, that there is a prayer-answering God in Israel.

Early next morning, soon after the Pastor had arisen, a messenger arrived with a letter, which informed him that from the very moment of the prayer the swelling in the boy's face began to decrease, much to the surprise of everyone, and that by eight o'clock in the morning it was scarcely noticeable, and that there was now full hope for complete recovery.

Pastor Malof had learned in a single moment of obedience to the Word of God, more of experimental theology, as regards healing, than in the whole four years of his arduous mental studies. He fell upon his knees and praised God, Who doeth all things well. Two nights later the Pastor noticed the young man, now fully recovered, taking his place in the choir at the revival service.

From this first case the ministry of healing, or as the Pastor would prefer to call it, the ministry of pray-

ing for the sick, has had a prominent part in his service to God and his fellow men.

There is nothing sensational in the Pastor's method of praying for the sick and he has never made of it a cult, no more so than an evangelist would make a cult of the saving of souls. In each instance there is nothing but putting the New Testament into practice. It is one thing to know the theory of something and quite another to carry out this theory into practical usefulness, or as Pastor Malof has himself put it, into "Applied Theology."

In the Salvation Temple at Riga both these principles are equally put into practice. To see souls saved and the sick healed in answer to prayer is as natural in this church as it is to breathe. It is refreshing to meet people who have learned to take God at His word and trust Him with the simplicity of a child. This can be said about the faith-life of Pastor Malof: his faith in the inspiration and veracity of the Bible is as that of a little child. He does not speculate about the Bible: he believes. He does not question: he trusts. "Pray for the sick," and he prays. "Anoint with oil" (James 5:14) and he anoints, asking no questions.

"But without faith it is impossible to please God; for he that cometh to God must believe that He is, and that HE IS A REWARDER OF THEM THAT DILIGENTLY SEEK HIM" (Heb. 11:6).

In reference to the prayers for the sick it is Pastor Malof's belief that many in their graves today could be still alive and serving God if they had known and believed that the Lord Jesus Christ came not only to save souls but also to heal their diseases. Likewise many who are suffering from all sorts of maladies could be well and happy for the same reason.

The Lord Jesus Christ is the same yesterday, today and forever. "Himself took our infirmities and bare our sicknesses" (Matt. 8:17). For that reason the Good

News about Jesus should be proclaimed in its entirety, keeping back nothing from the perishing and suffering multitudes.

"Is any sick among you? Let him call the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much." (Jas. 5:14-16.)

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" (Prov. 24:11, 12.)

"Go ye therefore into all the world and preach the gospel to every creature . . . He that believeth shall be saved. . . . They shall lay hands on the sick, and they shall recover." (Mark 16:15, 18.)

We select but a few of the many testimonials received at the Salvation Temple about answered prayer, and set them down here in the hope that they may stimulate many to go in the Bible way, and in their troubles and needs cast their burdens upon the Lord and obtain help in time of need.

Healed of Rheumatism

I had been sick with rheumatism of the bones. Last week I went to the Salvation Temple and when those who desired to be prayed for were invited I went forward and earnestly prayed to God. Doctors had already given me up, but the Lord be praised, that same evening, while still on my knees, I was healed.

Now I have no more pain and am completely healed, and my faith has been strengthened.

Healed of Thirty Years' Sickness

With a heart full of gratitude I bow at the Lord's mercy seat, and praise Him Who is also the Saviour of our bodies. For thirty years I was tortured by terrible nervous pains. When I was prayed for in the Salvation Temple with the laying on of hands and anointing with oil, I experienced the great grace and was healed on May 15th, 1938.

Healed on Dying Bed

I thank Jesus for answered prayers. I was very sick and the doctors told me that I must die. Then I turned to Jesus with prayer and the same day I was healed. Also in many other needs He has helped me, for which I shall never cease to praise Him. February 19th, 1938.

Amputation of Foot Saved

A few weeks ago my little boy had his foot crippled, while in the street, and doctors said that it must be amputated. All the believers in Salvation Temple prayed for him and now the foot does not have to be amputated. I am very thankful to God and have decided to yield my life to the Lord.

Saved from Suicide and Other Sickness

I had been on a bed of sickness for seven months, having been on the operating table. After leaving the hospital the sickness returned. I had high temperature and terrible pains. I felt so bad that I had only one desire—to commit suicide. At night I was unable to sleep. Then I prayed and began to trust the Great Physician and He healed me first from my sin-disease and then also from all my other physical diseases.

Healed of Tuberculosis

My lungs were in very bad condition when I came to the Salvation Temple and it was quite hard for me to sit up. I wrote and passed in a request for prayer. Now I am healed. God be praised. March 7th, 1937.

Healed After 28 Years

Bless the Lord, oh, my soul, and forget not all His benefits. He has healed both my soul and body. I was sick for 28 years and there was no hope that I would ever get well. The doctors refused to help me further saying that all their efforts were useless.

"That I might by ALL MEANS save some."—I Cor. 9:22.

"I am the Lord that healeth thee."—Ex. 15:26.

"Who forgiveth ALL thy iniquities, and healeth ALL thy diseases."—Psalm 103:3.

"They shall lay hands on the sick, and they shall recover."—Mark 16:18.

*"Like the leaves of the forest when summer is green,
That host, with their banners, at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host, on the morrow, lay withered and strewn.
And the might of the Gentile, unsmeared by the sword,
Hath melted like snow in the glance of the Lord."*

GEORGE GORDON BYRON.

CHAPTER X

Champion for the Gospel

"I am not ashamed of the gospel of Christ."—Rom.
1:16.

*"I preach as never sure to preach again,
And as a dying man to dying men....."*

*Though God be free, He works by instruments,
And wisely fitteth them to His intents.
A proud, unhumbled preacher is unmeet
To lay proud sinners at the Master's feet.
So are the blind to tell men what God saith,
And faithless men to propagate the faith."*

RICHARD BAXTER

CHAPTER X

CHAMPION FOR THE GOSPEL

In 1934 infidelity and materialism, receiving its inspiration from Russian communistic and other infidel propagandists, were overshadowing Latvia. Knowing that philosophies advocated by Darwin, Nietzsche and Marx, demanding the rejection of the Bible, are the sole cause for the spread of atheism, lawlessness and moral obliquity, Pastor Malof decided to organize Bible demonstrations on a large scale in Riga, so that the people might be reminded that the Bible ought not to be ignored and put away as an out-of-date book.

His desire was to point out to the people of this city the contrasting difference of countries where the "true light shineth" with other countries to which the beams of true light had not reached, the countries where the richest blessings of sun and soil are enjoyed in abundance and where external nature presents itself in its stateliest and loveliest forms, but where are lacking the beauties of holiness, the fruits and flowers of moral culture. He wanted to show how the very existence of the beloved country of his birth depends upon the emancipating and the regenerating power of God's oracles. Numberless diversities with the subsequent wretchedness were lurking from the East and the West. He wanted his people to look skyward, heavenward.

A reasonable success was expected because of the Pastor's sincere and energetic efforts on behalf of these demonstrations. No one had expected, however, such a colossal result as was staged.

While many preachers were indifferent to subversive movements and rapidly growing godlessness,

Note: See picture on page 183—The Riga Bible Institute.

Pastor Malof has always been a champion fighter of all movements that are hostile to the fundamentals of Christianity.

He was hated and persecuted by the Czarist government and so he is on the black-list of the present bolshevistic rulers of Russia. Why? The following stand of the Communists in relation to religion concisely sums up in a nutshell the reason why the Pastor is still persecuted by Russia's rulers.

Says Lounacharski, Commissar of Education in Soviet Russia:

"We hate Christians. Even the best of them must be regarded as our worst enemies. They preach love to one's neighbor, and pity, which is contrary to our principles.

"Christian love is a hindrance to the development of the revolution. Down with love for one's neighbor. What we want is hatred. We must know how to hate, for only at this price can we conquer the universe.

"We have done with the kings of the earth; let us deal now with the kings of the skies. All religions are poison. . . . A fight to death must be declared upon religion. Our task is to destroy all kinds of religion, all kinds of morality."

No Compromise

Whatever stand in regard to godless communism others took Pastor Malof cared not. To him there was no compromise, and so, out in the streets with the sacred Book, confident in his divine calling, he would rally under the banner of the cross the teeming crowds of his city.

Outside the President's castle, situated on the bank of the beautiful river Daugava, on Sunday afternoon, those sympathetic to the Bible demonstrations were advised to assemble for a procession leading through the main streets of Riga. Instead of the five or six hundred that were expected the Pastor found that many thousands of people had blocked every possible

space along the riverside and around the President's castle.

The demonstration was started. Thousands of people with uplifted Bibles and banners with all kinds of Biblical slogans, moved slowly along the beautiful boulevards toward the city. A detachment of police had been assigned to look after order. The procession kept growing and growing until, as Riga newspapers estimated it, it grew to about 60,000 people, in all probability the largest Bible demonstration ever held in Europe. Think of the wonderful grace of God permitting this servant of God with his apostolic faith and courage to venture and be blessed in staging Europe's largest Bible demonstration in Eastern Europe.

At the head of the demonstration Pastor Malof walked with his large pulpit Bible under arm, surrounded by leading ministers from all Protestant denominations in Riga. Behind them rumbled three stately wedding carriages, each drawn by two fine white horses, and instead of a bride and bridegroom these carriages were filled with thousands of Russian Bibles. Behind the carriages brass bands, church choirs, singing and playing, and showing in many different ways their enthusiastic faith in, and allegiance to the Bible.

This procession reached the imposing Russian Greek Orthodox Cathedral in Riga. Prior to the demonstration Pastor Malof had spoken by telephone to the head of the Greek Orthodox Church in Latvia, Archbishop John, informing him of the procession and offering to donate to him one thousand Russian Bibles for the poor parishioners of his diocese, these Bibles to be delivered during the demonstration. The archbishop thanked him and promised to assign his representative to re-

Note: See picture on page 177—The Great Bible Demonstration at the President's Palace.

See picture on page 178—Bible Procession at the Russian Greek Orthodox Cathedral.

See picture on page 187—The Gospel Choir.

ceive the Bibles. The archbishop's deputy, the dean of the Cathedral, was on the lookout for the procession. This church dignitary, whose official title was "Protoierei," or high priest, for many years had been one of the most bitter enemies of Pastor Malof, denouncing him in his sermons and writing against him as against a heretic in the press. But now he had been ordered by his superior to extend welcome to the preacher he had denounced, somewhat like Ahasuerus had commanded Haman to honor his archenemy, the Jew Mordecai, in the streets of the city of Shushan.

Thinking that the rumored procession would be but a "small potato," as the procession approached, the high priest opened one side of the Cathedral door and peeped out. At this first appearance he was dressed in his plain black monk's cassock. But when he saw an immense crowd of thousands of people coming from all directions and lining all the streets he quickly closed the door and disappeared.

This certainly demanded a more royal welcome than he had prepared, and, as if electrified, he rushed quickly back to his sacristy and in an incredulous short time re-appeared in his resplendent dress of the dean of the Cathedral, complete to his mitre sparkling with diamonds and precious stones, and holding in his right hand a large double-barred gilt cross. With a majestic dignity he greeted the populace and Pastor Malof and the multitudes of Bible adherents, and graciously accepted the Bibles that were presented to him. Thus, through the Bible, God had made this church dignitary's curse to be changed to a blessing.

Who can tell of the extent of this most valuable contribution toward esteem of the Bible throughout the nation?

On that day and during the whole of the following

Note: See picture on page 191—30,000 people listen to the Gospel
See picture on page 191—Preaching in a Riga Cemetery.

week, all Riga Latvian, Russian and Polish newspapers in lengthy articles described the demonstration in detail and advocated the importance and value of the Bible in national life.

Similar demonstrations were conducted on other occasions advocating Christian unity. Among other things Pastor Malof conceived the idea and organized what is known as the Believers' Union, as an instrument in united onslaught against communism and infidelity. Under the auspices of this Believers' Union, the Pastor, supported by ministers of all the denominations, except Roman Catholics, gathered many thousands of people in the largest Riga parks and public squares and preached the Gospel of regeneration and salvation for all people through the precious blood of the Lord Jesus Christ.

The committee of this Believers' Union was presided over by the Secretary of the Ministry of Interior, a staunch Lutheran, and member of their synod, while Pastor Malof had been elected first vice president and chief organizer of the movement. Many noted citizens and prominent government officials and leading clergymen participated in this most commendable movement for the evangelization of the masses.

Many times have I seen Pastor Malof on the platforms of the largest halls in Riga, sitting among the highest clergy of the Lutheran and Greek Orthodox Churches, in their clerical attire, mingling with Baptists, Methodists and free church people from other small Protestant movements such as the Moravian Brethren, Salvation Army, and others. Or again, he could be seen preaching in the public parks, the Esplanade (military parade grounds), or in the Riga cemeteries, large crowds gathering everywhere to hear the Gospel.

Indeed it is true as one noted writer in Latvia said:

Note: See picture on page 190—Pastor Malof among the bishops.

"When Pastor Malof leaves Riga, spiritually the city remains like a body without a soul. No sooner does he return than the pulse begins to beat again and spiritually the whole city is revived." Such a testimony, in days when Christianity seemingly is losing ground and its grip on the masses, is a well earned and deserving recognition of this, Russia's most outstanding evangelist.

Now that the Soviet government has taken possession of Latvia, a thought arises: Will the people of Riga, the beautiful Baltic metropolis, where twenty-three per cent of Imperial Russia's industries are situated, ever hear again the preaching of Pastor Malof? Famous preachers have preached there with much appreciation, but none has wrested such a place in the hearts of church-going masses as Pastor Malof.

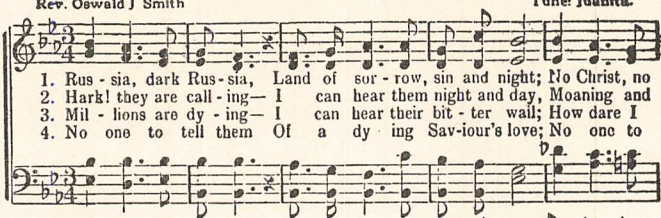
CHAPTER XI

**Testimony of a Canadian Christian
Leader**

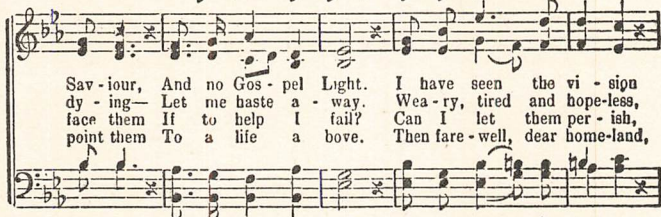
Russia, Dark Russia.

Rev. Oswald J. Smith

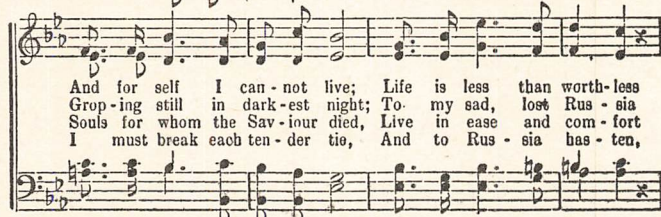
Tune: Juanita.



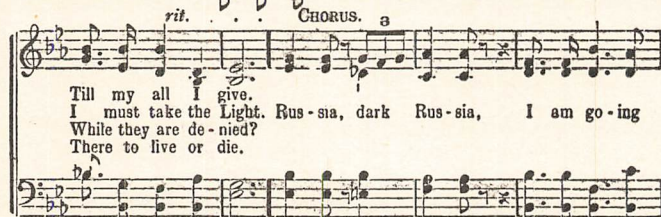
1. Rus - sia, dark Rus - sia, Land of sor - row, sin and night; No Christ, no
 2. Hark! they are call - ing— I can hear them night and day, Moaning and
 3. Mil - lions are dy - ing— I can hear their bit - ter wail; How dare I
 4. No one to tell them Of a dy - ing Sav - iour's love; No one to



Sav - iour, And no Gos - pel Light. I have seen the vi - sign
 dy - ing— Let me haste a - way. Wea - ry, tired and hope - less,
 face them If to help I fail? Can I let them per - ish,
 point them To a life a bove. Then fare - well, dear home - land,



And for self I can - not live; Life is less than worth - less
 Grop - ing still in dark - est night; To - my sad, lost Rus - sia
 Souls for whom the Sav - iour died, Live in ease and com - fort
 I must break each ten - der tie, And to Rus - sia has - ten,



rit. CHORUS. *a*
 Till my all I give.
 I must take the Light. Rus - sia, dark Rus - sia, I am go - ing
 While they are de - nied?
 There to live or die.



3
 now to thee, Rus - sia, lost Rus - sia, Tak - ing Christ with me.

Dedicated to Pastor Basil A. Malof through whom I first received a vision of Russia.

Oswald J. Smith, Toronto, Canada.

CHAPTER XI

TESTIMONY OF A CANADIAN CHRISTIAN LEADER

From "Give Ye Them To Eat," by Rev. Oswald J. Smith, D.D., Litt.D., describing his personal experiences during his first missionary journey to Eastern Europe.

"When we reached the Revival House we found it packed to capacity, while scores were compelled to stand throughout the service. The Revival House was formerly a moving picture theatre which Pastor Malof recently rented for Gospel work in the Russian section of the city. It was my first real Russian meeting, the others being among Letts, who before the war were known to the outside world as Russians. But now I was with real Russians; and oh, how my heart went out to them! They had already waited long, but still they were patient. Many of the converts had been formed into a choir, and to hear them sing was to be translated into angelic realms of glorious worship, for the Russian nation is the second most musical in all the world, the Welsh alone taking first place.

"I preached that night with my heart and soul aflame, on "Man's sin and God's remedy," and first Mrs. Malof and then Pastor Malof interpreted. And let me say here that I have never had such interpretation. Pastor Malof is absolutely wonderful, a master if ever there was one. The other messages he had interpreted into Lettish, his mother tongue; and now as easily as before, he translated into Russian.

"At the close of the service, I gave the invitation, making it clear that I wanted the unsaved only, and to my great joy some twenty came forward, and falling

Note: See picture on page 180—The Revival House, Riga.

on their faces, accepted Jesus Christ as their Saviour. It was a scene I can never, never forget.

"After the service they thronged around, shaking hands, and expressing their great appreciation. Then at last we had lunch, after which we sallied forth to find a droshka, but failing, were compelled to walk a distance of about two miles, reaching home at one o'clock in the morning, tired and weary, but oh, so happy. We had enjoyed ten hours of meetings that day, all told, and I had had the joy of preaching four times to the most attentive audiences I had ever addressed.

"From Latvia we proceeded to Poland.

"In the morning when we stepped off the train we found five Polish wagons waiting for us, and we were told that they had met a previous train, and so had been there most of the night. There were no springs, and except for a bunch of hay, there were no comforts. Each was drawn by two horses.

"And now began a ride that to me at least was most realistic. The road led for some miles through a deep forest, and everything brought back most vividly the days of the Great War. The road itself was made of small poles laid crosswise that gave a continuous jolt to the wagons as they bumped along.

"Presently we came to a place, where, we were informed by our driver, eight men had been pounced upon by bandits and all murdered in cold blood. Fingers with rings had been cut off, and even the teeth containing gold fillings had been extracted. One member of the band on being captured some time later was taken to the train, where he committed suicide at the very station we had just left. Naturally such recitals did not serve to make our journey any the more enjoyable in spite of the glorious sunshine overhead.

Note: See picture on page 190—Pastor Malof and Dr. O. J. Smith preaching to Russians in Poland.

"Finally we came to signs of human life, and presently we drove through village after village, some very hostile to the Gospel; and observed Russian peasants, men, women and children, gazing in silence at us, until at last we swept into Cholnitsa—the Mission Station — singing 'I've Reached the Land of Corn and Wine.'

"Suddenly we came to a stop in a barnyard and quickly leaped out. Before us stood a crowd of converts, old and young, all eyes fixed on the first wagon. Pastor Malof stood up in the wagon, and for a moment there was silence. Then the tears began to flow as pastor and people met. Russian hymns were sung, prayers offered, and words of tenderest welcome given.

"Sunday night while Pastor Malof was speaking, a mighty wave of revival swept the audience, so that hundreds fell on their faces and wept before the Lord. Strong men sobbed aloud, and with agonized faces, gazed up, pleading with God to forgive and receive them. It reminded me of the scenes of which I had read so often in the days of Wesley, Finney, and Evan Roberts. Suddenly Mr. Malof called upon me to speak, and with a vision of the 'other sheep' and "other villages' that still waited in the darkness all around, I exhorted them into a new consecration to the task of proclaiming the Glad Tidings, and amid much weeping, they repeated after me these words:

'Lord, I give myself to Thee,
Friends and time and earthly store;
Soul and body Thine to be—
Wholly Thine for ever more.'

The police did not know what to make of it. They had never seen the like before.

Note: See picture on page 189—Tears began to flow as Pastor and people met.

See picture on page 72—Sunday night a mighty wave of revival swept the audience.

A Tribute to Pastor Malof

"But now, may I be permitted to pause for a moment and say a word about Pastor Malof himself. He has already been proclaimed the Luther of Russia. I would like to add, the Luther and Wesley of Russia and the Evan Roberts of Latvia. It has been my great privilege to travel with him through Latvia, Lithuania, Poland, Germany, Holland and England, and thus to study him at close quarters. Mr. Malof is a man all by himself, towering far above his contemporaries throughout Latvia, Poland and Germany. Kindness, love and generosity, a heart that seems as large as the world itself, combine to make him one of God's great gifts to this generation. There are but few such men in the world at the same time.

"It is only necessary to see him in his own country to realize that God has given him peculiar power over his own people. When Pastor Malof takes charge of the meeting everything changes immediately. It may last for three hours, but there are no dull moments. He has won the love and confidence of multitudes. Whether it be in the leading of the singing which he does with animation, or the conducting of a testimony meeting, interpreting a sermon, or preaching himself, it makes no difference. He is equally strong at every point, and he always puts his entire strength into what he is doing. Sometimes he speaks but a few words or prays under the special power of the Spirit, and the people break down on every side, some sobbing and weeping aloud, others groaning in an undertone of confession, all together bowed as before a mighty wind, reminding one most vividly of the days of Wesley, Finney and the Welsh Revival. I have not found his equal in all Latvia as a leader in revival work.

"It is only necessary to pay a brief visit to Riga to be convinced of the enormous task he has accomplished, aside altogether from his previous work in Petrograd,

and the results he has achieved in Poland. Here are his two Lettish churches, and his great Russian work, in addition to his magazines, Bibles and books in several languages. Thousands attend his meetings, believers are edified, and souls continually saved. He lives in the midst of a perennial revival. I know of no one man in the present generation who has accomplished so much in such a short time. And what God did through him in Petrograd when he was still in his twenties, is nothing short of miraculous. There he preached continually to congregations of 2,000 in his great Tabernacle. But that is a story in itself.

"Let us pray for this man of God. What the future holds no one can tell, but unless the enemy is victorious, Russia will yet hear more of him. May he live until his great life's work is done."

The greatest misfortune is not to have the capacity to love; for he who cannot love, cannot comprehend God.

BASIL A. MALOF.

CHAPTER XII

Work among Russian War Prisoners

"The things which happened unto me have fallen out rather unto the furtherance of the Gospel. So that my bonds in Christ are manifest in all the palace, and in all other places."—Phil. 1:12, 13.

*"Man may dismiss compassion from his heart,
But God will never."*

WILLIAM COWPER.

*"What though the mast be now blown overboard,
The cable broke, the holding anchor lost:—
'Wise men ne'er sit and wail their loss,
But cheerly seek how to redress their harms.' "*

SHAKESPEARE.

CHAPTER XII

WORK AMONG THE RUSSIAN WAR PRISONERS

After banishment from Russia, Pastor Malof's first journey took him to Sweden. While there recuperating in a sanatorium of Tranos, a former associate of his, Ivan Yakovlevitch Urlaub, who had recently arrived from Germany, told him of the great numbers of Russian soldiers captured by the Germans on the eastern battle front. In one battle alone, in the Masurian lakes of Eastern Prussia, field-marshal Hindenburg had captured a whole Russian army of 100,000 soldiers. No sooner had the Pastor heard of their plight than a message seemed to drop into his heart: "See, they drove you away from your congregations in Russia; now God is bringing your congregation to you out of Russia to Germany."

Way To Reach All Parts of the Vast Russian Empire

Heretofore the Pastor had been ministering in the capitals of the Russian Empire, cities of some two and one-half million inhabitants. Now he was faced with the task of evangelizing about two and one-half million war prisoners. But there was this difference. Had he stayed in Russia, his field of ministry would have been limited chiefly to the two cities, Petrograd and Moscow. Now in the persons of the war prisoners he felt he could reach the whole of the Russian Empire, for the prisoners had come from all parts of Russia, the farthest provinces of the north, Archangel and Vologda, to the most southern domains of the Czar, Caucasus and Crimea and Turkestan; from the borders of western Poland to the far eastern regions of Vladivostok and Kamchatka. In the German and Austrian war prisoners' camps all these places were

represented; there were Russians, Poles, Latvians and Tartars, and last but not least, the unavoidable Jew. All these now should be reached.

Burdened by the plight of the Russian war prisoners Pastor Malof turned his thoughts toward the United States. He had been there once before and had received a very cordial reception. His desire now was to organize a work for the evangelization of his countrymen in the war prison camps.

Committee Organized To Reach Russian War Prisoners

On February 1st, 1916, a committee was organized with the help of the American Christian Herald and a number of prominent citizens, Christian leaders and ministers, including Dr. J. H. Jowett, of the Fifth Ave. Presbyterian Church, Dr. W. I. Haven, of the American Bible Society, Dr. R. A. Torrey, of the Los Angeles Bible Institute, Bishop Burt of the Episcopal Church, Dr. James M. Gray, of the Moody Bible Institute, and many others.

In his own way Pastor Malof pointed out to the president of the Christian Herald Company, and to the editor-in-chief, Dr. Sandison, what the Christian Herald and the American Christian public had done for Russia years ago when Russia was starving in certain provinces, and how they had sent Dr. Talmadge with a shipload of corn to Riga to relieve the famine. "Now," said the Pastor, "another and even greater famine has to be met in Russia—the famine for the 'bread of life'! Will you come and help in this also?"

Dr. Sandison asked him to write his first article of one-half page for the paper. Over \$3,000 came in for the work among war prisoners as a response to this first article. Another \$3,000 was contributed in a princely collection one Sunday morning, by Dr. Jowett and his congregation of the Fifth Avenue Presbyterian Church of New York City.

Dr. Jowett's collection was accompanied by the following commendation:

"I do not know of any opportunity among all the many opportunities in Europe to do good, which is more fraught with promise. The Russian people are essentially a reverent people. This reverence may sometimes express itself in forms of superstition, but nevertheless it is there, a great fruitful awe in the presence of the Unseen. I suppose it would be true to say that Russian people are the most reverent people in Europe. If only that rich bed of reverence could be planted with the seed of the Kingdom of our Lord, the harvest would be inconceivable in its range and influence.

"Everybody knows how difficult it has been to evangelize Russia, and how the obstacles have sometimes appeared overwhelming. But now great masses of Russian soldiers are interned in Germany and Austria, and the door is open to present to them the Gospel of our Lord. It can be done not only by the spoken message, but perhaps even more effectively by the printed Word. The days of these prisoners are long and they drag wearily on, and therefore they will welcome any form of reading, and pre-eminently I think they will eagerly welcome the story of the Saviour's love.

"I commend the movement to the Christian people of this country. This country has shown its beneficence toward Europe in a hundred ways; in none could that beneficence be more fruitfully expressed than in sending the evangel of the Lord Jesus to these great multitudes of Russian prisoners."

Well-known Christian leaders, of whom many have since gone to be with the Lord, did most warmly commend Pastor Malof's endeavors for the unhappy war prisoners. I am quoting here only a few of such.

The Rev. John MacNeill, D.D., the well-known evangelist said:

"It is evident that to evangelize 2,000,000 Russian prisoners of war now in Germany and Austria would have the very best results, not only to the men themselves, but to all Russia, when peace comes and these

prisoners are free to return to their own land. One can scarcely think of anything more calculated to advance the kingdom of our Lord and to bring glory to His name out of the horrors of war, than Brother Malof's endeavor. I am willing to do anything myself to help."

Dr. R. A. Torrey, Dean of the Bible Institute of Los Angeles:

"I am deeply interested in this work. I hope that much good will be accomplished."

"The Continent," New York:

"Farseeing men realize that there probably will never be a time like the present to make a doorway for evangelical Christianity into the long closed Empire of Russia."

Dr. R. S. MacArthur, President of the Baptist World Alliance:

"I am deeply interested in the work you have undertaken for the evangelization of Russian prisoners in Germany. A more important and practical Christian service would be difficult to name."

Rev. J. Ross Stevenson, D.D., Moderator of the Presbyterian General Assembly of North America:

"I pray that this world-undertaking may have the sincere and liberal support of God's people in this critical time."

Rev. C. I. Scofield, D.D., editor of the Scofield Reference Bible:

"I am praying that many would help you, and I am in the deepest sympathy with the work you are doing."

Rev. I. M. Haldeman, D.D., Pastor of the First Baptist Church, New York:

"On the black background of war God can write the evangel of His grace; and it is possible that across the bloodshed of the battlefield men may have a vision of the blood shed for them in the attitude of infinite and inviting love. Out of this holocaust of bruised and

stained bodies He may win a harvest of souls. God grant that, in becoming prisoners of war, multitudes through the Gospel preached to them may become "prisoners of hope." May God speed you in sending the hurrying feet and the multiplied tongues to tell the story of a blood redemption and the way of a soul's eternal salvation."

During Pastor Malof's first exile to America, he established the Russian Bible and Missionary Training Institute at Philadelphia, Pa., where over one hundred young Russian converts were trained for the Lord's work. As President of this Institute he was instrumental, in co-operation with Dr. Jesse W. Brooks of the Chicago Tract Society, of organizing the First General Conference for the Evangelization of Russia. This conference was held at the Moody Tabernacle, Chicago, June 24-28, 1918, and was attended by thousands of Christian people from all over America. President Woodrow Wilson sent a special message to this conference. For the first time in history the attention of the American Christians was turned in such a universal way towards Russia as a mission field. Fifty students from the Philadelphia Russian Bible Institute sang at this conference under the leadership of their President. After a stirring missionary message of Pastor Malof on June 24th, fifty men and women came forward, kneeling at the platform and thus dedicating themselves to soul-winning work among the Russian people.

When the first party of missionaries later was ready to sail for Europe, many Christian friends rallied to their support, of which the following two letters are an illustration:

DR. JAMES M. GRAY, DEAN OF THE MOODY BIBLE INSTITUTE, CHICAGO (On the occasion of the first party of missionaries to sail for Russia, November, 1920):

Note: See picture on page 182—Pastor Malof at the Moody Tabernacle.

"I write to say that your request for prayer will be remembered by the readers of our magazine. It is glorious to think of your going back to Russia with so many missionaries. The Lord abundantly bless you. Enclosed find \$25.00 as a slight evidence of my personal interest."

PHILIP MAURO, ATTORNEY-AT-LAW, WASHINGTON, D. C.:

"I have read with deep interest of your plan for returning shortly to Russia with a party, having in view the preaching of Christ in that sorely afflicted country. May the good hand of our God be upon you all. I enclose a cheque for \$50.00 towards defraying the expenses. Ezra 7:10; 8:21, 22, 23."

Many other friends from coast to coast were stirred to help likewise, and with the funds that accumulated rapidly, Gospel tracts by Spurgeon, Moody, Haldeman, Torrey, F. B. Meyer and many others were translated by Pastor Malof's wife into the Russian language and published by a religious tract society in Kassel, Germany. Colporteurs and evangelists were engaged to visit prison camps and distribute New Testaments and other Christian literature. Where possible Gospel meetings were conducted. Due credit should be given to many of the commandants of the prison camps who not only freely permitted the distribution of the tracts, but eventually set aside a whole barrack for Gospel meetings.

Revival Among War Prisoners

Never before in the history of Christianity had such a work been undertaken, nor on such an extended scale. Neither have the annals of evangelists shown such remarkable results in connection with any previous war. In the awful misery which the war had brought upon the nations of Europe, especially upon Russia, this Gospel work stands out in glorious relief with its soothing and redeeming effect. As hundreds of thousands of these tracts and sermons were distributed, they soon began to exercise a marked in-

fluence upon the Russian soldiers. Many were converted.

The reports which reached the Gospel Committee at that time were most interesting and inspiring.

In one camp there were imprisoned some ten thousand Russian soldiers. About eighteen of them had already known the Lord in Russia. They got hold of the Christian literature sent to them through the kindness of American Christian friends, and at once began to evangelize among the other prisoners. Prayer meetings were instituted, at first stealthily, in some corner of a large barrack. But more and more the soldiers came, also wanting to pray with their believing comrades, and to hear further exposition of the Word of God. Eventually a delegation of the war prisoners approached the commandant with a request to be permitted to gather somewhere in the camp for a prayer meeting. This strange and unheard-of request at first startled the commanding officer, but God was in this request and it was granted. A special barrack was set aside for these prayer meetings.

Not many weeks passed before this barrack was crowded with attentive listeners. Away from their native land, separated from their homes and families, without a Russian book or newspaper, these simple Russian peasant soldiers found in these prayer meetings and in the tracts which were distributed a veritable gold mine for their souls. Meanwhile the Spirit of God was working mightily in their midst.

On the title page of each tract and sermon was printed the following inscription in Russian language: "A gift of American Christian friends." What an untold blessing came to these Russian war prisoners, and through them to the whole of Russia, by the generosity of these missionary-minded American Christians!

Many of God's people in America accompanied their gifts with earnest and believing prayers that the

Note: See picture on page 188.

Lord might bless the scattered seed to the conversion of many souls. The result was that in this particular camp the number of converts in six months' time grew from eighteen to six hundred and twenty-eight. They were all baptized on profession of their faith in a neighboring river, by special permission of the authorities, and for the first time in the history of Christianity, a church was organized in the prison camp. A presbyter or pastor was elected and the work gloriously continued. Thus the work went from camp to camp. Several other evangelical organizations in Germany were busy at that time doing similar work.

Letters of Gratitude

Hundreds and hundreds of post cards and letters reached the Gospel Committee in New York from the war prisoners expressing their gratitude and asking that similar literature be sent their relatives in Russia.

It is impossible to say how many of the soldiers were actually reached with the Gospel message, but their number is estimated into the hundreds of thousands. No doubt many of these were influenced for the whole of their lives, and it has been accepted that not less than some twenty thousand experienced definite conversion during the years of their captivity.

Prisoners Return Home As Missionaries

After the signing of the treaty of peace at Versailles the prisoners were allowed to go home. With the others, homeward turned also the converted Russians. They were well supplied with New Testaments or Bibles, some hymnbooks and tracts. The devil had banished from Russia one missionary, now God was sending back in his stead some twenty thousand. That is how God always works. When the enemy thinks he is at his best God causes him to be at his worst. The devil's "Calvaries" always result in God's Easters.

What otherwise would have been fraught with almost insurmountable difficulties in respect to evan-

gelizing Russia now became the easiest of problems. Those who know something of Russia of those days, will also know how difficult it was about that time to get permission to hold a Gospel meeting, especially so if a "missionary" or a preacher had come from a capital city or from abroad. Permits, as a rule, were not granted. Meeting halls could not be obtained, and in the few cases where one succeeded in securing a hall the preacher was generally looked on with suspicion, as a newcomer, a "sectarian," a wolf in sheep's clothing. Naturally the village priest would do his utmost to convince the people of the rightness of their suspicions, and very often the missionary had to flee for his life. After all, it is a great thing to have the confidence of the people before one can have the ear of the people.

Now, however, instead of a strange missionary, or a "sectary," there returns home to his own native village a soldier of the Czar. He has been away a long time. He has fought for his country; he has suffered long years of imprisonment by the enemy of the land, and returns in consequence a hero. He may even have the cross of St. George, the highest Russian military decoration, or some other medal on his breast. He is welcomed by everybody. He embraces his wife, he kisses his children, while tears of joy flow copiously at the happy reunion. Soon, at the news of his arrival, the whole village is astir. His native hut is quickly crowded by neighbors and even strangers, and, as the home folks sit round the steaming "samovar" (tea self-boiler) the villagers inquire as to his experiences, where he has been, what he has seen, what new things he has learned in the faraway German lands. Naturally he tells it all while his own home folks and the villagers listen with eyes and mouth wide open, and every gaze riveted on the speaker who appears to them now so clever and above everything they know themselves, as many of them have never seen a railway or a steamer.

The Most Remarkable Experience in the War Prison Camp

When the returned war prisoner has told all they have asked we imagine him quietly getting up at the end of the table. Everyone notices that he is about to say something of importance. And so it is. For he says, as he looks into the faces of the men and women, that he must yet tell them of the most wonderful of all the experiences he has had while away in the strange land. And thereupon he puts his hand into his pocket and pulls out a copy of the New Testament. He holds it reverently in his hand, then lifts it up and says: "This is the most remarkable thing I found in the war prison camp—it is the Book of God. It was sent to us from some unknown friends in the land across the great ocean, America. This book has made a new man of me. Before I went to war I had heard from the priest that there was a God; now I have experienced what it means when God comes very near to us and dwells in our hearts. You all know what a bad man I was before I went to war; how I used to get drunk, and how oft I was causing trouble in the village by fighting and noise; and you know my dearest wife and children what a bad husband and father I was to you when drink had got the better of me; but now, praise God, Jesus Christ has become my personal Saviour. He has saved me from the penalty and power of sin and has made me a new creature. I will never ill-treat you again, my darling wife, I will never be cruel to you, my beloved children, nor be a bad neighbor to you, dear village folk, anymore."

One can imagine what effect such words would produce on the listeners. His very demeanor seems to lend force to his words. They feel that what he says is not empty talk. They can scarcely comprehend; he is one of them, for they all know him, and yet it seems as if he is above them. Something there is that compels admiration and trust. But meanwhile he talks

on. He opens the Word of God and reads a passage, expounds it as well as he can, and then suggests that they all kneel and pray.

Evangelical Churches Growing All Over Russia

News soon spreads and shortly after the peace treaty of Versailles, wherever these converted war prisoners went, churches sprang up. Word was brought that in one province of Russia alone some eight hundred new evangelical churches had been organized in the space of one year. Where an organized effort would have failed, God had provided Himself a band of witnesses so that multitudes could hear the Gospel all over the great Russian Empire. God foreknew what Bolshevism with its wicked doctrines and denial of God would mean to the Russian people, and so before the malady came He already had provided the remedy.

Worth-while Reward for Malof's Banishment

We therefore see that it was worth while for one preacher of the Gospel to have been banished from Russia, so as to make it possible for much larger results to take place, just as it was necessary for Joseph to be sold by his own brethren in order to preserve the lives of those very brethren and their families years afterwards. All this should encourage us in our faith as we realize that God is upon His throne; that He holds our destinies in His mighty hand; that if we but patiently yield, He will cause all things to work together for good to them that love Him.

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

As these lines go to press great changes in Europe, caused by the present war, are affecting very much the work that God has enabled Pastor Malof to accomplish during the lull between the two great wars. Many pastors and evangelists have joined the faithful cru-

saders of the Cross in the land under the hammer and sickle, who were trained by Pastor Malof in his Riga Missionary and Bible School. Pastor Malof is in America now and it seems to be a most remarkable providence of God and a miracle that he should be here during this second world war. He has the burning earnestness of an apostle and with the clear vision of a man who has had a great vision and with practical sagacity of a real worker he is still pleading the cause of the great Russian peoples and setting forth the claims they have upon us for sending them the Gospel of Jesus Christ.

No one can question the need of these Russian peoples for the Gospel. Nowhere does the Gospel meet with more ready acceptance than among Russians, and the very obstacles to reach them ought to stimulate our Christian ardor and make us resolve that the Gospel must be given them. Once more there is the wondrous possibility of finding many divinely-prepared men within the borders of the Union of the Soviet Socialistic Republics, who could preach the Gospel to their fellow countrymen throughout the length and breadth of that great land.

Many of the conditions, political, economic and social, are changing, but the essential things relating to the operation of the Gospel remain the same. Lives of the people remain much the same and Pastor Malof and his Gospel remain the same, and the glorious miracles of grace resulting from the faithful preaching are still just as wonderful.

CHAPTER XIII

Sister Barbara

"Who can find a virtuous woman? For her price is far above rubies. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness."—Prov. 31:10, 25, 26.

*"It were the greatest sorrow known,
To be in paradise alone."*

JOHANN WOLFGANG GOETHE.

*"For nothing lovelier can be found
In woman, than to study household good,
And good works of her husband to promote."*

JOHN MILTON.

*"Then come the wild weather—come sleet or come
snow,*

*We will stand by each other, however it blow;
Oppression and sickness, and sorrow and pain,
Shall be to our true love as links to the chain."*

HENRY WADSWORTH LONGFELLOW.

*"On she came,
Led by her heavenly Maker, though unseen,
And guided by His voice."*

JOHN MILTON.

CHAPTER XIII

SISTER BARBARA

Here I must pause for a moment and introduce into my story Pastor Malof's "best half," as a wife is often spoken of in his country.

While a student at a college in St. Petersburg, Miss Barbara Ivanovna Kovalevsky had been converted under Pastor Malof's preaching. There now came into the Pastor's life, as is natural, a moment when the spirit of love, intangible as sunlight and mystic as the wind, descended on him, as the will of God. He had fallen in love with Barbara and brought her to London, to the Home of the China Inland Mission, under the leadership of that sainted Christian lady, Miss Soltau, where she was to learn the English language.

On July 13th, 1913, he was married to his charming sweetheart, Barbara Kovalevsky, in the Dom Evangelia of St. Petersburg.

For a week before the Pastor's marriage delegates and visitors from all parts of Russia were arriving in St. Petersburg. His marriage was treated almost as an official affair of the Brotherhood of Believers because of their great interest in the Pastor's welfare and their eagerness to have a share in the festivities. He was presented with a magnificent silver samovar (tea-self-boiler) and accompaniment by the Russian Union as a sign of the great esteem they had for him.

Pastor Malof was so busy with his Gospel work on the marriage day that it seemed somewhat problematical whether he would find time to get married at all.

Vassily Ivanoff-Klishnikoff, the venerable exiled preacher, who had suffered long periods of banishment

and imprisonment in thirty-five prisons, was invited from the Caucasus to perform the actual ceremony. Over one thousand people were entertained afterwards at the simple marriage feast, and nearly two thousand people greeted the Pastor on the following day upon his special visit to his third church at Riga.

Barbara was most admirably fitted to be his wife, having a knowledge of four languages, congenial in disposition, and also because of her training for mission work in the China Inland Mission Home, where she was a general favorite.

There is not space in this short book to give a more detailed account of the wonderful way God has blessed "Sister Barbara" to help her noble husband. If there were space it would be a romance of love, loyalty and adventure—loyalty to her husband, to her family and above everything else to her God. Surely no greater blessing could be bestowed on Pastor Malof than this godly "Bible wife," who so saintly has ministered to him and to the many individual needs of her large family.

The children form a family orchestra of their own, which has become famous both in Europe and America as the "Rainbow Orchestra." As the various colors of the rainbow make one unit, so these many musical children form an orchestra, which has thrilled hundreds of thousands in crowded churches in Europe and America. By their singing and praying they have helped their father in his great missionary and soul-winning work.

Note: See pictures on pages 166, 167.

CHAPTER XIV

Greatest Missionary Challenge

"Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psalm 2:8.

*"I see from my house, by the side of the road,
By the side of the highway of life:
The men who press with the ardor of hope,
The men who are faint with strife.
But I turn not away from their smiles and tears,
Both parts of an infinite plan—
Let me live in a house by the side of the road
And be a friend to man."*

SAM WALTER FOSS.

CHAPTER XIV

THE GREATEST MISSIONARY CHALLENGE OF THE CHRISTIAN ERA FOR WORK AMONG THE WHITE PEOPLE

By
Pastor Basil Malof

The greatest missionary challenge of the Christian era for work among white people? Such a statement at first glance would look very presumptuous, and so it would be, unless it could be substantiated by facts. But we trust we have the facts; we believe we can fully substantiate our claim. We desire to place these facts together with our challenge before the whole constituency of God-fearing, mission-loving people; let them judge for themselves and act accordingly.

I. The Russian Problem

There was a time when the Russian question was considered a local one. Each country was existing by itself and for itself. But with respect to Russia especially, this has been radically changed. Every intelligent reader knows that with the dethronement of the Czar and the arrival of Bolshevism the Russian problem has become a weighty problem of the whole civilized world; and, we may add, of the uncivilized too. There is practically nothing that happens in Russia today, that does not re-echo in one way or another throughout the whole habitable world. For the present system of Russia in its essence is a world-system. They have started out, like Mohammed of old, to conquer the whole world to its doctrines, and so far as they could, they would do it even by fire and sword. We, as Christian people, are not so much interested in the political aspect of the problem. To us it must be clear that the Russian problem has a spiritual background. Ephesians 6:12 is of great meaning to us. "For we wrestle not

against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual wickedness in high places." Satan seems to have made of late his throne in Russia. The thick spiritual darkness of Egypt appears to have settled down upon that unhappy country with its teeming millions.

Well, if we would be selfish enough, as the Christian church often has been, we could leave the Russians to work out their own salvation—or damnation, and ourselves go our own enlightened way. "Am I my brother's keeper?" may sometimes seem an expedient policy. But the Apostle Paul had understood the real heart of the matter when he exclaimed, "Woe is unto ME if I preach not the Gospel." Certainly it is woe to those folks to whom the Gospel is not preached. It is quite true that they must perish with hunger to whom bread is not sent. But the servant of Christ through the illumination of the Spirit had come to see a thing of vastly different import. "Woe to ME." He suggests hereby that if there are famishing people and he himself has bread to feed them but does not do it, the WOE of those perishing people will come also upon him and that he will perish with them. If every Christian would understand this great principle of the government of God, there would be a great change in the attitude of hundreds of thousands of professing Christians toward universal missionary problems. The missionary challenge is not only a privilege; it is a duty. And the duty of each human being is that mysterious something upon which most decidedly depends his own welfare.

Go, Give, Send

God has so constituted the fundamental principles of human inter-relationship, that no one can say: I live to myself and die to myself. Your blessings might become also your curses. The treasures which you have

heaped together might become a witness against you in the last days and eat your flesh as it were by fire. God's marching orders are: Go, Give, Send. Think of others in the first place, not of yourselves. Make the problem of your neighbor your problem. Do become indeed your brother's keeper. Nothing will preserve your own soul and your own home so well as that. Send missionaries and evangelize the ends of the world, and your own churches will throb with life and power. Go and preach the Gospel—that was the command. Let the heathen, and the poor Russian get soundly converted, let them be saved. That is somewhat different from being trained and educated. Cultured and educated "flesh" is still "flesh," and flesh and blood cannot inherit the kingdom of God. Men and women in heathen and all other lands must be born again. They must become children of God. When the churches and missionary leaders at home set out to do that, then there will be the retroactive effect of such a missionary work upon the home churches. Life alone produces life. Souls born again on the mission field will mean souls regenerated also in the home churches. But if we leave the nations to themselves they will remain in darkness, and eventually their darkness will slowly creep over us. Their woe will become our woe. "Woe is ME if I preach not the Gospel."

II. The Greatness of the Russian Missionary Challenge

The greatness of this challenge lies in the fact that first, we have before us the problem of evangelizing the largest nation of white people that has ever trodden the face of the earth. When we think of the former geographical Russian Empire—and the whole of it comes within the scope of our efforts—then we are thinking of some 182 millions of people. Naturally there were a number of smaller nations mixed up among that vast multitude. But by far the larger portion, well over 120 millions, are Russians themselves,

the largest branch of the great family tree of Slavs. Neither in ancient nor modern history has there been a white nation of that size. They are occupying about one-sixth of the whole of the earth. If you want to get an idea of the expanse of Russia, board an express train in New York City and cross the American continent all the way to San Francisco, then return with your train to New York, then go once more to San Francisco and only then will you have crossed Russia once.

Add together the area in square miles, of Great Britain and Ireland, France, Germany, Belgium, Sweden, Norway, Denmark, Italy, Czecho-Slovakia, Yugoslavia, Switzerland, Bulgaria, Latvia, Finland, Esthonia, Lithuania, Poland, Uruguay, Paraguay, Ceylon, Belgian Congo, Spain and Portugal, Holland and Hungary, Greece and the whole of Turkey, Rumania, India and New Zealand as well as the whole of the United States of America, and only then have you come to the figure of over eight million square miles occupied by Russia. It is a big order indeed, but we have no choice here of our own, for the word has been given: GO.

III. The Psychological Moment: Now, or Maybe Never

From the romance of evangelizing the Russian war prisoners in Germany and Austria we could see that it was a matter of then or NEVER. We are convinced that there would be today in Russia not more than three or four hundred thousand evangelical believers at the best had the war prisoners remained unevangelized. As it is the number of converts and evangelical adherents in Russia at present goes well over the two million mark. And there are some who place the number at between three and four millions. We see how God had marvelously brought that war prisoners' work into being. A preacher of the Gospel had to be hated by the priests, attacked, imprisoned, sentenced to Siberia. That sentence is quickly commuted to banishment abroad. Thereby instead of lessening the activ-

ities of this evangelist, they were greatly enhanced. Once again it could be rightly testified, "The things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest . . . in all other places." (Phil. 1:12, 13.)

A very similar situation with reference to the Russian mission field confronts us today. Hence this urgent message. Hence this voice of one crying in the ears of God's people everywhere. It is not an appeal for a few donations for the needs here and there. It is a summons to an epoch-making effort for a mighty avalanche of missionary enterprise on behalf of the great Russian people. A move which is bound to succeed if undertaken without fail, but the neglect of which will cause untold regret and suffering to multitudes who are doomed.

For thus saith the Lord, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold, we knew it not, doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" (Prov. 24:11, 12).

"What seest thou?"—Jer. 1:11.

*"A man may die and leave upwards of a million,
without taking any of it upwards."*

*"Brother! he thus rejoined,—in the last sphere
Expect completion of thy lofty aim:
For there on each desire completion waits,
Perfect, entire, and for fulfillment ripe."*

DANTE ALIGHIERI,
(Paradise, Canto XXII)

CHAPTER XV

Dream and a Vision

An Interview with Pastor Malof.

"Thou shalt arise, and have mercy upon Zion; for the time to favor her, the set time, is come."

Psalm 102:13.

"Thy mercy is great above the heavens, and Thy truth reacheth up to the clouds. Be Thou exalted, O God, above the heavens, and Thy glory above all the earth: That Thy beloved may be delivered; Save with Thy right hand, and answer me."

"God hath spoken in His holiness; I will rejoice! I will divide Schechem, and mete out the valley of Succoth. Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my law-giver; Moab is my washpot; over Edom will I cast my shoe; over Philistia will I triumph!"

"Who will bring me into the strong city? Who will lead me into Edom?"

"Wilt not Thou, O God, Who hast cast us off? And wilt not Thou, O God, go forth with our hosts?"

"Give us help from trouble; for vain is the help of man!"

"Through God we shall do valiantly; for He it is that shall tread down our enemies."

Psalm 109:4-13.

CHAPTER XV

Dream and a Vision

An Interview with Pastor Malof.

After a missionary meeting in Hague, the capital of Holland, the editor of a Rotterdam daily paper, who had been present at the service, approached Pastor Malof and asked if it would be possible to have an interview with him.

"I shall be glad to see you at my rooms tomorrow morning promptly at ten o'clock," answered the Pastor, "when I shall have plenty of time to answer any questions which you may have."

The editor came the next morning and as a result of the interview a series of articles appeared in three or four leading Dutch newspapers dealing with the present situation in Russia, and the outlook for missionary activities in that country in the future.

One of the first questions put to the Pastor was, Will Communism overcome Christianity in Russia? The Pastor gave an exhaustive answer in the negative, showing by various illustrations the progress of the Gospel in Soviet Russia, not because of the communistic regime, but in spite of it.

Two of the main reasons for the victory of the Gospel in Russia as against all opposing forces are as follows:

(1) *The tremendous inherent religiousness of the Russian nation and its unquenchable thirst for God.* The Russian powers-that-be have done their best to try to feed the souls of the Russian people on the husks of godless communism as propagated by Karl Marx, but the Russian people have found this doctrine to be stone and not bread, and in their deep disappointment, many of them are clamoring for the Bread of Life. And the Lord has said: "Blessed are they that do hunger and thirst after righteousness, for they *shall* be filled" (Matt. 5:6).

"And the scripture cannot be broken." (John 10: 35.)

The Lord's own word is an infallible guarantee that the longing of the people for God shall be satisfied.

(2) The second reason for the victory of the Gospel in Russia is the fact that *the light of God's Word is not kept under a bushel by the believers in Russia*. Although the preaching work has been greatly limited, many churches, among them Pastor Malof's Dom Evangelia, have been confiscated by the Soviet government, yet the number of evangelical believers in Russia has been growing by leaps and bounds instead of diminishing. The Gospel influence is spreading like prairie fire and it is impossible for the bolsheviks and leaders of the anti-God movement to stop it. In the place of one imprisoned evangelist ten have sprung up.

Though the Bible has been burned by the thousands, and even those sent by Pastor Malof through the mail to Russia have come back with the inscription by the Soviet government that it is a "forbidden book," yet the Word of the Lord is circulated but in a different way than that employed in America. Christian men and women gather secretly, now in one house, now in another. Everyone brings with him a sheet of writing or wrapping paper and a pencil. After they have prayed in whispers someone who has brought with him a worn-out copy of the Bible or the New Testament, takes a seat at the end of the table, the others around the table, their paper before them. The one with Bible then reads aloud, sentence by sentence, verse by verse, and the rest write down what has been read. When a chapter has been thus diligently written down all kneel and pray again after which they quietly disperse.

During the following week members of the families of those who attended this meeting learn this transcribed chapter by heart, after which the manuscript is passed on to other converts whose privilege

and joy it is to now learn it by heart. The first party gathers in some other or the same house next week and write down the next chapter of the Bible. Thus the Word of the Lord even in Soviet Russia cannot be bound.

"Pastor, what is your own future vision for the Gospel in Russia? Are you making any plans yourself in that direction?" As this question is asked the Pastor his face suddenly becomes full of life and energy.

"Abraham dreamed about the coming of Isaac," the Pastor answers solemnly, "and he had to wait long, until humanly speaking, there was no more hope. Thus also I have my daydreams about Russia as a mighty mission field, and I never cease to believe and have hope for my dreams. I have had many such dreams before and when I tell others about them in many cases even my personal friends say that I have dreamed of too great things which cannot be materialized. But, most of those former dreams about work in Petrograd, Poland and Riga have come true because God was behind those dreams, and so I shall continue to cherish my last dream about an open door for the Gospel in Soviet Russia."

"Do you expect to go back one day personally and work again in Russia?"

"Naturally no one can be dogmatic about anything in these catastrophic days, but then no one can prevent us hoping for the best. Yes, I do hope that the Lord will send me back to my native land and permit me to stand once again before the Russian multitudes with the open Bible. As a young student I prayed day and night, "God, give me Russia or I die," and He has been pleased to answer so much of this prayer in the past that I am encouraged to believe that the last portion will yet come."

"In such a case, what are your plans for your future ministry in Russia?"

"All or any part of my plans are of course, 'Deo volenti'—God willing. But trusting God, I have done some serious thinking for many years as to what I would like to do upon my return to Russia.

The present capital of Russia, Moscow, has grown to such tremendous proportions that its population is over five million people. Yet, in spite of such a vast population there is not a single Russian Evangelical Church in the whole of that great city at the present time. Neither is there in the whole of Russia a single Bible school or seminary for the training of pastors and evangelists, nor as far as I know, a single evangelical magazine or newspaper. Yet Russia has a population of over 180 million people.

While praying for Russia, fifteen years ago, on the 20th day of October, 1925, I asked a draftsman to prepare a drawing of the plan for the 'Moscow Gospel Campus and Missionary Center.' The vision of this plan follows me wherever I go. And what a glorious thing it will be when, by God's hand, one day this vision becomes a reality.

The approximate idea of this plan for Moscow is as follows. A large tract of land should be secured in Moscow, in a good and easily accessible section of the city. This tract of land should be secured with the idea in mind of building on the American campus plan. However, the central thought in my plan is not educational, but evangelistic with education combined.

For this reason in the center of the tract is to be erected a large auditorium having a seating capacity of ten thousand people, somewhat on the order of the Royal Albert Hall in London, England, where the American Evangelist Dr. R. A. Torrey and Charles M. Alexander had their great soul-winning campaigns; also on the order of the large Ocean Grove Auditorium in New Jersey.

When you take into consideration the fact that there is not a single Russian Evangelical Church in

Moscow, with its five million people, then an auditorium seating ten thousand people is none too large, once the door is opened. In this auditorium a platform accommodating one thousand singers and Christian musicians should be erected.

For the style and detailed arrangements of the auditorium I would introduce the best combination possible after an examination and study of the large auditoriums all over the world.

Outside the auditorium and all around it in well measured distances a number of other buildings are to be erected. There would be on one corner a Bible School for one thousand men. At another place a Bible school for one thousand women, much along the lines of the great Moody Bible Institute of Chicago. At a third place, an orphan asylum for one thousand boys and at a fourth place an orphan asylum for one thousand girls. Clustering all around these principal buildings will be a network of Christian and educational institutions of all grades for children and young people, beginning with the lower grades of public school up to and through high school, college and evangelistic university. The teachers of all these schools are to be converted men and women.

There will also be a large printing plant and bindery for the publication of Bibles, hymnbooks and all sorts of Christian literature, of which the present day Russia is as void as the earth was in Genesis 1:2. There is, of course, to be an administration building, and a hospital with Christian doctors and nurses.

From all of these schools and institutions, as well as from all parts of Moscow itself, people would stream nightly and on Sundays into the huge auditorium to pray, praise God and hear His Word. Every morning before school work begins all the thousands of pupils and workers would gather in the central auditorium for a joint morning prayer.

Does anyone think this idea too great to be carried

out? It appeared that it was not too great an idea for some of the present day rulers of Europe to put across the wildest sort of dreams for earthly achievements. If they were able to do that and carry their dreams for personal aggrandizement and for an earthly kingdom to tremendous realizations, why should we, as servants of Almighty God, the Creator of Heaven and earth, think only of small things, never daring to undertake great exploits for our Heavenly Leader and His eternal cause of righteousness and truth?

These earthly rulers and war-lords have spent billions in money for weapons of destruction and death, and few of their subjects raise their voice in objection to such terrible and negative spending. Why, then, we who are followers of Christ, the Prince of Peace, hesitate to undertake to raise and spend but a few mere millions for a program and enterprise which would bring salvation, blessing and eternal life to multitudes of our fellow men, women and innocent children in Russia? Let one consider it soundly and then say which of the two plans is the better.

"Thou art coming to a King
Great petitions with thee bring;
For His power and grace are such
None can ever ask too much."

This was the first verse I ever learned in the English language when I first came to London, and all through my life I have endeavored to put this hymn into practice wherever the Lord has sent me."

Preparation for the Moscow Plan

We shall need trained men for that great Moscow Gospel campus as preachers, teachers and superintendents. While we are waiting for the door of Russia to open it is on my heart to undertake some preparation work here in America. For that purpose I have

Note: See picture on pages 184-186 the proposed Moscow Gospel Campus and Missionary Centre.

in mind to organize a Russian Missionary Training and Bible Institute on American soil. There are many converted Russian and Ukrainian young men in America and Canada, who may be "drafted" for this holy warfare. These young men could be spiritually mobilized and trained so that they would be ready to march as soon as the time arrives.

In the establishment of this Russian Bible Institute and in the training of these Russian evangelists, I expect the prayers and sympathy and practical support of our beloved American Christian friends, whose hearts God has set on fire with His missionary zeal and with passion for souls. Funds are needed to inaugurate this work. The larger fund for the Moscow Gospel Center will be gradually accumulated, and translations made of Christian literature into the Russian language prepared by a staff of able translators, so that the moment the doors into Russia are swung open we may enter with men and ammunition ready, and with "drums beating and banners flying."

Pray for us and for the realization of this missionary vision. "Come over into Macedonia and help us."
(Acts 16:9.)

Nothing is possible *without* God (John 15:5).

Nothing is impossible *with* God (Matt. 17:20;
Luke 1:37; 18:27).

Basil A. Malof.

CHAPTER XVI

Faithful unto Death

*"They overcame him by the blood of the Lamb,
and by the word of their testimony, and they loved
not their lives unto the death." Rev. 12:11.*

"Lord, what wilt Thou have me to do?" Acts 9:6.

*"It's a warm wind, the west wind, full of bird's cries;
I never hear the west wind, but tears are in my eyes.
For it comes from the west lands, the old brown hills,
And April's in the west wind, and daffodils.*

*"Will you not come home, brother? You have been
long away,*

*It's April, and blossom time, and white is the spray;
And bright is the sun, brother, and warm is the rain,
Will you not come home, brother, home to us again?"*

JOHN MASEFIELD.

CHAPTER XVI

FAITHFUL UNTO DEATH

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine . . . and took care of him." Luke 10:33, 34.

The great Russian nation of 180 millions of people can be compared today to the man who fell among thieves on the way from ritualistic Greek Catholic "Jerusalem" to the bolshevik "Jericho." For twenty-two years the great Russian giant is lying wounded by his oppressors and extortioners. Meanwhile, the "priest" and the "levite," occupied with their own little "outward" ceremonial religion, have callously passed by the man, groaning in his sufferings. He is still waiting for some one to come who would pour the oil of sympathy and the wine of salvation into his wounded heart!

The difference between the Priest and Levite, and the Good Samaritan was this: The Priest and Levite had a deaf ear to the cry of the needy, but the ear of the Good Samaritan was open to respond.

Christ died for the *whole* world—and that includes also Russia. He sent His disciples to preach the Gospel to *all* creatures, and that means also the Russians.

The most precious thing a human being can have is personal liberty, and especially to be able to worship God according to the dictates of his own conscience.

Since the Communists have come into power, there is practically no real liberty in Russia. There is no free press, no possibility to leave the country freely, many churches have been destroyed, Bibles have been burned, some of the great Cathedrals in Petrograd and Moscow have been turned into anti-God museums.

Many true witnesses of Christ have sealed their testimony with their blood.

Here is the translation of one of the last letters received by a Christian worker from a believing sister in Soviet Russia. It makes one shudder to read about the horrors through which our fellow-believers in Russia are compelled to go.

The letter is dated February 3d, 1940, and might be entitled

“FAITHFUL UNTO DEATH.”

“The grace of our Lord Jesus Christ and peace be with you, my well-beloved brothers and sisters in Christ, and my dear L.—

“Forgive me, dear ones, that I have not written you so long. Last December the Lord gave to me and to sister P. a special mercy: we both were permitted to work in the hospital so that we are able to see daily our dear fellow-believers and to be with them. Before that we could see them but very seldom; we had to be satisfied to hand in for them parcels. But when the (soviet) medical staff was needed in another place, and so few workers remained in the hospital that they could not possibly look after all the patients, then sister P. and I offered to work in hospital without salary, only so that we might be of some services to our believing sisters and brethren. But, my dear ones, from what takes place in the hospital, one can lose one's mind if the nerves are not strong. Every day there are brought to the hospital several dozens of patients whose limbs are frozen. We both are doing what we can to alleviate their sufferings and pain, but there is lack of almost everything: not enough linen, not sufficient beds, nor medicaments, and it is very bad with food.

“Every day we have to prepare many of our brethren to meet the Lord, and also to shew to them who still do not know the Lord, the way of salvation. When

we see it all, our hearts are filled with great longing to be already there where there will be an end of all sorrow. With impatience we are waiting for the Coming of our Lord, when He will deliver His faithful ones from their great tribulation. In the forests here the pure white snow everywhere is sprinkled with the blood of God's children. Their dead bodies have been left as food for the wild beasts. How long, oh, Lord, will it still be like this? Come soon and deliver Thy people from these terrors! Isaiah 25:7-9.

"Our young sisters were banished to . . . (into exile) . . . We cry to our only Helper. Sometimes it is so hard, that our hands droop in exhaustion. Often we spend nights without sleep. We need your prayers so much."

This letter gives but the smallest insight of the trials through which the believers in Russia are passing.

But what about those millions of Russians who have never heard of Jesus?—multitudes of men and women without God in *this* world and without hope for the world to come?

And here—over the roaring of bombers and the din of the battlefields—we still hear the health-bringing command of the Prince of Peace: "Go ye into all the world and preach the gospel to all creatures."

Our efforts on behalf of the perishing must never cease.

Pastor Basil A. Malof, who has labored more than any living man, by preaching the Gospel personally to the Russian people, is throwing himself again unservedly into a new Gospel Campaign for the evangelizing of Russia's millions.

The objective of his efforts is twofold.

First of all, while now in America, he will endeavor to reach the thousands of Russian and Ukrainian people in the United States. Many of them came to

America to seek *gold*. Through this Gospel work they should find *God*.

Many of these unconverted Russians came here without any real love or true heart-appreciation for America. They loved gold more than God, and hence many of them were fertile soil for communism and any kind of fifth-column, subversive propaganda. For a man who does not put God first in his life can easily be persuaded to sell his country and to betray those who have befriended him. Therefore Pastor Malof desires to bring these people to Christ, to have them really converted, as the Puritan fathers were who came over on the Mayflower, and whose true hearts' motto was: "IN GOD WE TRUST." For when these Russians will thus be converted, their hearts will then be attached not only to God, but also to Free America, where everybody is able to worship God according to the dictates of his conscience.

Pastor Malof hopes that many of these converted Russians will be able one day to give the same Gospel to Russia, when that land will be freed from the yoke of godlessness and unbelief.

As the first step in this great Evangelical Movement a Russian Bible and Missionary Training Institute is to be established on American soil. The influence and value of such a Bible School can become incalculable. Just as Pastor Malof was enabled by God to train over an hundred Russians in his first Bible School in Philadelphia, many of whom became wonderful soul-winners and have done a great work during the last twenty years, so also now the same original vision is to be continued.

Every one of these young converted Russians, who will be trained in this school, can become a potential soul-winner both among the Russians here, as well as when the doors will be widely opened in Russia proper, where 180 millions of people are waiting to hear the Good News of salvation.

What a privilege, what a sacred obligation for every child of God to have some part in this great undertaking for time and eternity!

The German and British people are compelled out of their income to pay tremendous taxes to wage a war of destruction and death.

Is it not much better out of our free will to contribute liberally and joyfully to such a soul-winning ministry, and to become a partner in preparing evangelists and missionaries for the Russian mission field?

How happily could the apostle Paul testify: "And this I do for the gospel's sake, that I might be partaker thereof with you" (1 Cor. 9:23).

While there are thousands of Christian Schools all over America, there is not one independent Evangelical Missionary Training School for the converted Russians.

The establishing of such a school is therefore not only very timely but also most necessary.

Besides such a Bible Training School, suitable evangelical and soul-saving literature must be prepared in the Russian language, which can be spread among the hundreds of thousands of Russian and Ukrainian people all over America, and also all over the world. The communists and bolsheviks are spending millions on their iniquitous, subversive propaganda. The Christian people of America should not delay their help in publishing the message of Christ, as the only antidote against the poison of communism and infidelity.

To carry on this work properly will demand much sacrifice and unsparing financial help.

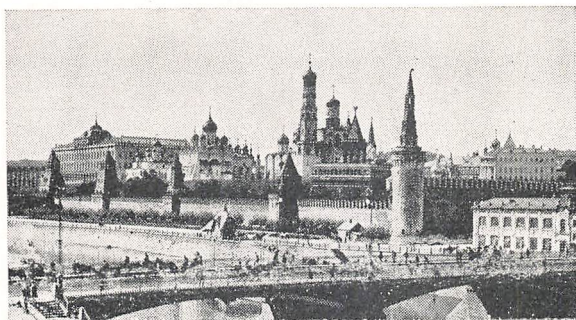
"God loveth a cheerful giver."

May we ask *you*, dear Christian friend, who have read this great missionary program, to become our prayer-partner, and to bring the whole of this work before God in earnest prayer? For "prayer changeth things."

May we furthermore ask you to seek the Lord's guidance for you, as to what He would want you to do in helping to provide for the upkeep of the Russian Bible and Missionary Training Institute, for the preparing and printing of the best Christian literature, and for the support of Russian evangelists and missionaries?

May the Lord bless abundantly every reader of this message. Praise and honor and glory be to God, and to the Lamb which was slain, and to the Holy Spirit, the Comforter, for ever more. Amen.

RUSSIA CALLING
OVER THE 7-LETTER GOSPEL STATION COIM-AHU
(“Come Over Into Macedonia, And Help Us”—Acts 16:9)



The Kremlin of Moscow, where Pastor Malof was tried:
Because he preached Christ Jesus and Him crucified
(1 Cor. 2:2).



Russian School Children with their Teachers:
But much more they need true Gospel Preachers.
(Rom. 10:14, 15).

All correspondence for Pastor Malof and donations for his work may be sent to the Russian Gospel Movement, Inc., P. O. Box 1188, Minneapolis, Minn.

Request for prayer and help of those who love God with
all their heart, and their neighbors as themselves.



The same hearts—though a Russian dress—
Needing Jesus Christ and His Righteousness
(Rev. 19:8).



The Russian "Troika"—a Three-Horse Carriage:
But the "Gospel Coach" is needed to take part in
the Lamb's Marriage (Rev. 19:7, 9).

KINDLY REMEMBER THE "RUSSIAN GOSPEL MOVEMENT" IN YOUR WILL

(All bequests to this missionary work are exempt from personal income tax.)

One day you may pass away to your reward, but God's work must go on.

There can be no better use to which our money can be put than to apply it for the spreading of the Gospel and winning of souls unto Christ.

The following is the **Form of Bequest** for this missionary work:

BEQUEST TO THE RUSSIAN GOSPEL MOVEMENT, Inc.

I, the undersigned, hereby will and bequeath to "The Russian Gospel Movement, Inc." founded by the Rev. Basil A. Malof, 1315 Mount Curve Ave., Minneapolis, Minnesota, the sum of

.....
dollars to be used for the objectives and purposes of the said Movement, and the signature of its President or the Treasurer will be a sufficient discharge for the receiving of this bequest."

Name.....

Address.....

Date.....

Names and Addresses of
Two Witnesses:

.....
.....
.....
.....

"Let us not be weary in well doing." . . . Gal. 6:9.

"When the last sea is sailed, and the last shallow charted,
When the last field is reaped and the last harvest stored,
When the last fire is out and the last guest departed,
Grant the last prayer that I shall pray, "Be good to me, O Lord!"

John Masefield (Poet-laureate of England).

"Lord, help me to accomplish the greatest possible good in the shortest possible time!"

VICTORY THROUGH PRAYER

*"Ask, and it shall be given you." Mat. 7:7.
"Aaron and Hur stayed up his hands." Ex. 17:12.*

The time has come for American and English Christians to evangelize Russia. What is impossible to man, is not impossible to God. Prayer changeth things. "Lord, help us to accomplish the greatest possible good in the shortest possible time." Who will help us by prayer to open the doors for the Gospel in Russia? To achieve that, many thousands of "Prayer Warriors" are needed. Will you be **one** of them? We earnestly ask, that every existing prayer group throughout the whole Country include the Evangelization of Russia in their prayer program. We also urge that new prayer groups for that purpose be organized wherever possible: In Churches, homes, etc. We shall be glad to send to all such praying groups as well as individual prayer friends information from time to time about answered prayer and Russian missionary news. We ask all those prayer groups and friends who will undertake to remember Russia in prayer at least once a week, to communicate with us, giving the name and address of the leader of the prayer group, or Bible Class, as well as time and place of the weekly or monthly prayer meeting, so we may send to these leaders our occasional "Prayer Letter." Also all individual believers, who promise to pray for the Evangelization of Russia at least once a week, may send their name and address to which we likewise will be glad to send our Prayer Letter Items of Missionary Interest.

"And this I do for the Gospel's sake, that I might be partaker thereof with you." (1 Cor. 9:23)

Please copy this and forward as directed.

PRAYER BLANK

I am deeply interested in having the door for the Gospel in Russia opened wide once more. I believe that "Prayer Changeth Things." I welcome this opportunity in joining the great World-wide Christians' Prayer-Army for the Evangelization of the grossly neglected Country of Russia. I will endeavor at least once a week to remember especially Russia in my prayers. Please send your Prayer Letter on behalf of Russia from time to time to the undersigned.

IMPORTANT: Please write out, sign and send your Prayer Blank to the - -

**Prayer Secretary, Russian Gospel Movement, P. O. Box 1188,
Minneapolis, Minn.**

Name _____

Address _____

Date _____

THE RUSSIAN GOSPEL MOVEMENT, INC.

To Evangelize Russians in U. S. A., Canada and Throughout the World.

In Fellowship With All God's People Everywhere.

Invitations for Pastor Malof and other representatives to speak in Churches and donations for this mission work may be sent to the Russian Gospel Movement, P. O. Box 1188, Minneapolis, Minn.

REFERENCES

Pastor Basil Malof is very much worth knowing. He is perhaps the most remarkable religious leader of recent Russian history."

Dr. Daniel A. Poling,
Editor-in-Chief of the Christian Herald

"Speaking to an unusually large afternoon audience the Rev. Basil A. Malof, the 'Luther of Russia,' held them spellbound for more than an hour and a half at the First Methodist Church Sunday. He came to the city under the auspices of the Boone Ministerial Association. Mr. Malof is president of the Russian Gospel Movement which seeks to re-establish Christianity in the country."

The News-Republican, Boone, Ia.

"We had a very fine crowd for Sunday afternoon and Dr. Malof made a great hit with them. It was a great joy to have this man of God with us. He will carry with him our united prayers and enlightened interest in the great work he is attempting."

Thomas J. Pettit, President, Ministerial Association, Boone, Iowa.

"Have just heard your first broadcast, and hasten to let you know that I was deeply impressed by it. It was a most sincere presentation of Gospel truth and it is my prayer that God may open the hearts of the masses to your message. We do strongly sympathize with bleeding Russia today and pray that the Lord may hasten the day when those fields 'white unto the harvest' may again be opened for missionary endeavors."

Conrad J. Buehler, Pastor, St. John's Lutheran Church, Montgomery, Minn.

"Our people were very favorably impressed with your fine message last night. Many have expressed themselves already this morning. Thanks for your coming and bringing us such a message about Russia."

Dr. Walter E. McClure, Pastor, Memorial Presbyterian Church, St. Louis, Mo.

"Our people were exceedingly pleased to have you with us last Sunday morning and on Wednesday evening. I have the highest admiration for you and your work, since I have read of your work for some thirty years. Also I have always had a very deep concern for the Russian people, since I learned so much about their sufferings during my college days. May the Lord bless you in all your work."

Dr. Oliver Shank, Pastor, Fourth Baptist Church, St. Louis, Mo.

"We received such a blessing from your visit with us and do pray that the way may be opened before long for you to return to that needy field."

Mrs. Roy McFarson, Secretary of Missionary Committee of the Hope Congregational Church, St. Louis, Mo.

Rev. Oswald J. Smith, D.D., LL.D., Pastor of Peoples Church, Toronto:

"Pastor Basil A. Malof has already been proclaimed the Luther of Russia. I would like to add, the Luther and Wesley of Russia, and the Evan Roberts of Latvia. It has been my great privilege to travel with him through Latvia, Lithuania, Poland, Germany, Holland and England and thus to study him at close quarters. Mr. Malof is a man all by himself, towering far above his contemporaries through Latvia, Poland and Germany. Kindness, love and generosity, a heart that seems as large as the whole world itself combine to make him one of God's great gifts to this generation. There are but few such men in the world at the same time."

Dr. Harold John Ockenja, Pastor of the Park Street Church, Boston Mass., in his Church Calendar,

February 16, 1941:

"Unique, unusual speaker—Pastor Basil A. Malof. Hear the story of the ministry, persecution, imprisonment, and God's wonderful deliverance of Pastor Basil Malof, 'Apostle of Russia.' He has literally burnt himself out to reach the millions of refugee Russians since the revolution. God has used this man."

Dr. Marinus James, Pastor of the First Baptist Church, Norwood, Mass., in his Church Calendar,

May 18, 1941:

"Who wants to miss this soul-moving address by Pastor Basil A. Malof this evening at seven? The minister cannot say enough in praise of this great prophet from across the seas. Tell your friends about this unusual service, probably the outstanding event of this year's 'Happy Hours.'"

Dr. Oscar Martin Pold, of Boston University, formerly pastor of the Methodist Church, Petrograd, Russia:

"The missionary enterprise of Pastor Basil Malof has been known to me for some thirty years. The revival movements initiated by him have expanded nationwide in Russia, the Baltic States and elsewhere. His audiences he has challenged by his talent as a poet, singer and passionate orator. These outbursts of creative activity of his spirit have literally captured the souls of his listeners. He has qualified himself as a spiritual leader in the past and yet greater success awaits him for a great spiritual awakening of the Russian people in the near future."

Rev. Thomas Spurgeon, President of the Pastors' College, London:

"If the Pastor's College has done nothing else, since my great father's, C. H. Spurgeon's death, than train a man like Pastor Malof, it had been worth while to continue its existence."

Rev. J. Ross Stevenson, D.D., Moderator of the Presbyterian General Assembly:

"I pray that this world-undertaking may have the sincere and liberal support of God's people in this critical time."

Dr. J. H. Jowett, Pastor of the Fifth Ave. Presbyterian Church, New York:

"I do not know of any opportunity among all the many opportunities in Europe to do good which is more fraught with promise. I commend the movement to the Christian people of this country."

Rev. C. I. Scofield, D.D., Editor of the Scofield Reference Bible:

"I am praying that many would help you, and I am in the deepest sympathy with the work you are doing."

St. Louis Nazarene Ministerial Group, J. R. Erp, Chairman., C. E. Shumake, Secretary.

"Pastor Malof has spoken in many of our churches here, and his messages have been well received."

Concordia Seminary, St. Louis, Mo.:

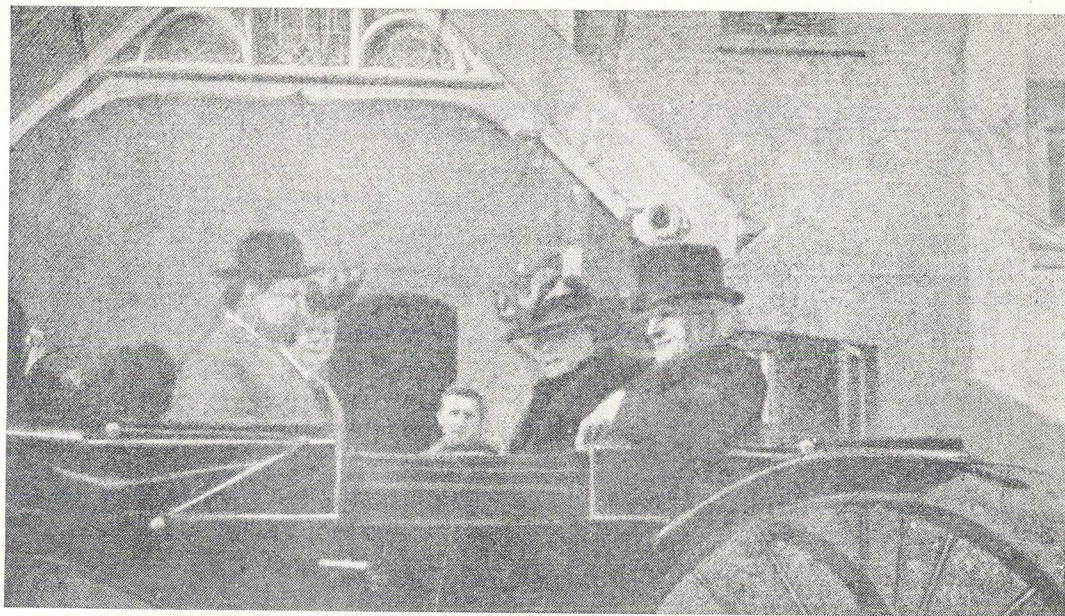
"How much we appreciated your lecture. The boys are still talking about it. I believe there will be missionaries in Russia from our group largely due to your address. Russia will not be forgotten by the Christians of America, if they are reminded so forcibly as they are in your lectures."



Pastor Malof speaking at Virginia's largest auditorium, the Mosque of Richmond, Va.
The Mayor of Richmond spoke a word of welcome.



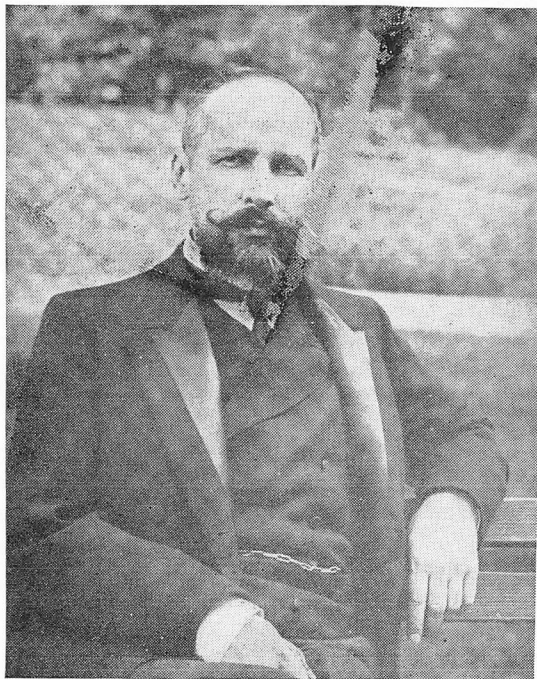
Musical-Missionary Service of Pastor Malof and his family in the Bayfront Park, Miami, Fla., under the auspices of the William Jennings Bryan Bible Class, April 14, 1940. See page 134.



A HISTORIC PICTURE. See page 47. Lord Radstock, the great soul-winner of the British aristocracy, with Madame Elisabeth Tchertkoff, nee Countess Chernisheff-Krougli-koff, his first convert from the Russian aristocracy. Opposite them Pastor Malof and Miss Anna Peniefsky, the Madame's lady-companion. Lord Radstock was instrumental in the hand of God to start the great revival in the palaces of Petrograd, perhaps the only case in history where an evangelical awakening began from the "Upper Ten" classes and spread to all the people. The prince and the pauper were sitting side by side in the gorgeous salons of the Russian palaces, listening intently to the Gospel messages proclaimed to them for the first time by the noble British Lord. The work which Lord Radstock began in Petrograd was to a great extent continued by Pastor Malof.



Pastor Malof and family entertained in Richmond, Va., at the Mansion of the Governor of Virginia, on December 9, 1939. This mansion is famous because at one time it had been the residence of the great American patriot, Patrick Henry. The governor, the Hon. James H. Price, and his family are seen in the midst by the piano. The gentleman on the left is a pastor in Richmond. See page 134.



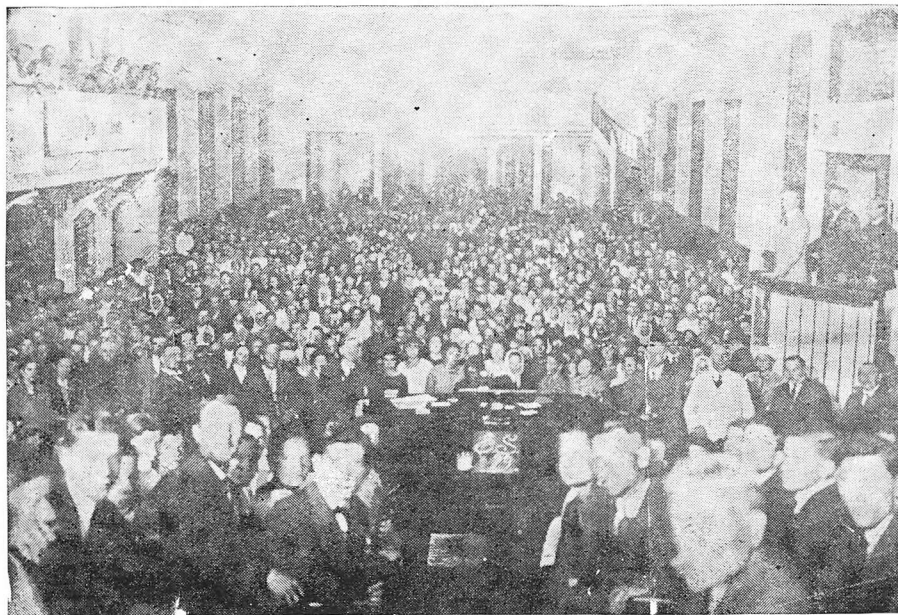
PRIME MINISTER STOLYPIN,

who was favorable to Pastor Malof's work. He was assassinated in a theatre in Kieff. A regime of persecution arose after his death. See page 47.

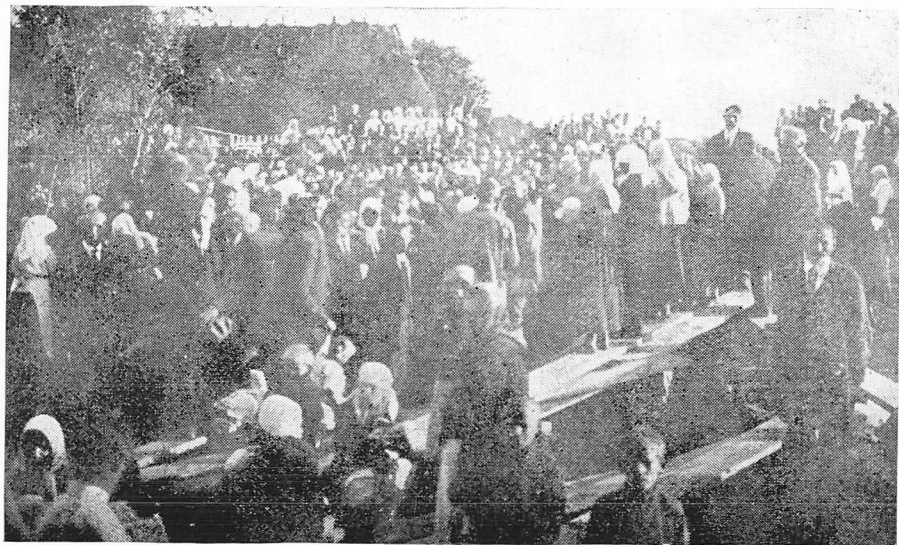


PRIME MINISTER COUNT DeWITTE,

through whose unceasing efforts and influence Czar Nicholas granted religious liberty to all his subjects in 1905-1907. A lady teacher in Pastor Malof's Sunday School was one of the employees at this Premier's palace. See page 47.



Dr. Oswald J. Smith with Pastor Malof as his interpreter in the pulpit of the Golgotha House at Riga. See page 111.

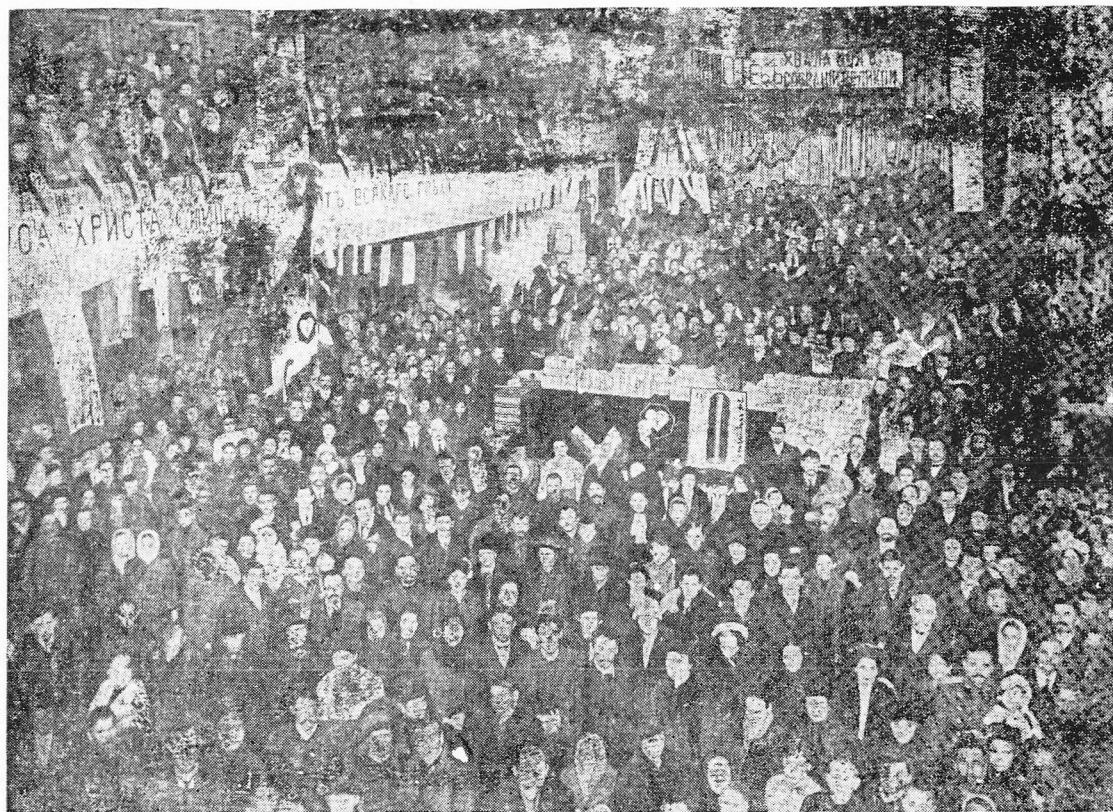


"Sunday night, while Pastor Malof was speaking, a mighty wave of revival swept the audience." See page 113.

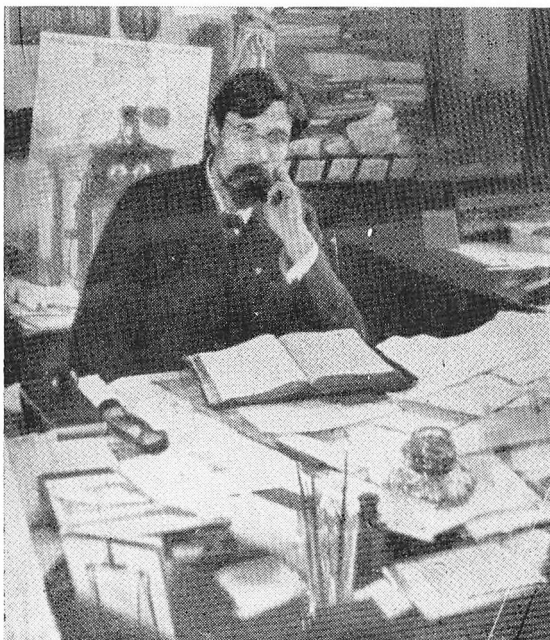


Pastor Malof preaching from the platform of the beautiful Concert Hall of Prince Tenisheff at St. Petersburg. Behind him on the platform are seen singers of his choir. The seats in this concert hall were arranged like in an amphitheatre, the rows rising in tiers higher and higher. In this Concert Hall the Queen of Greece, the wife of the Prime Minister, high officials and many others of the Russian aristocracy came to hear Pastor Malof preach. At one of these services (which were held every Wednesday night) the private secretary of the Queen of Greece came forward with many others, kneeling at the platform, confessing their sins and accepting Christ as their personal Saviour.

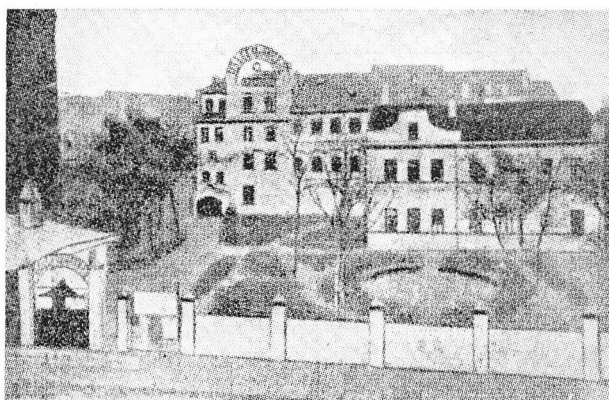
Across the base of the platform are two texts in large Russian letters: "We preach Christ crucified," and "The blood of Jesus Christ, God's Son, cleanseth us from all sin." Pastor Malof used such texts to meet the eyes of the people as they came in, and to impress them before the beginning of the service with these fundamental salvation truths. See page 54.



Sunday service at the "Dom Evāgelia," Petrograd. See page 48.

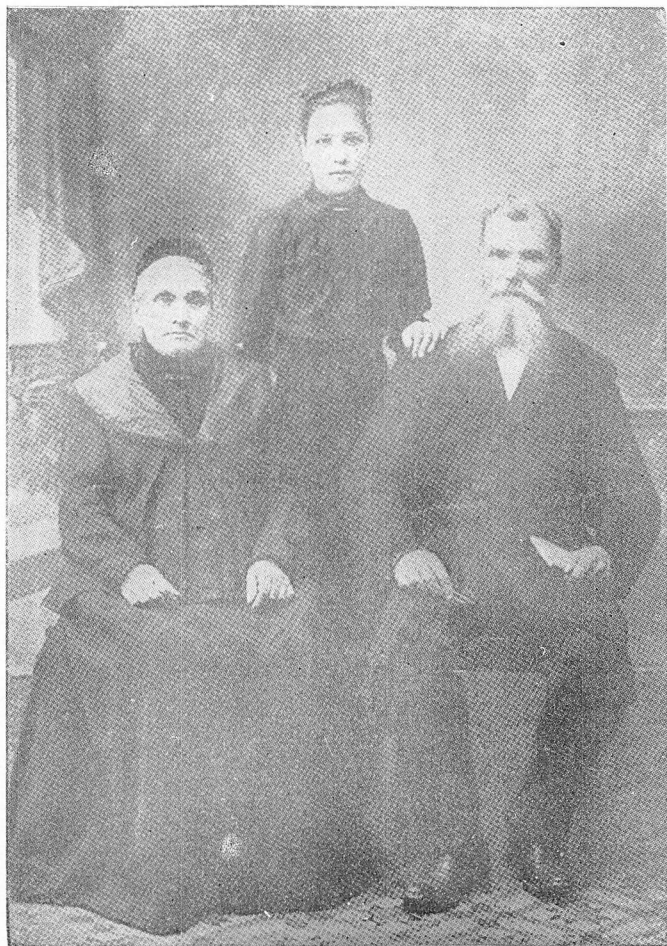


Pastor Malof, at the age of 31, in his study at the "Dom Evangelia" Petrograd, shortly before his exile from Russia, 1914. On the desk in front of him as a constant reminder was the motto: "OTHERS." See page 31.



The Dom Evangelia, 24 Linia No. 11, Petrograd, the first church which Pastor Malof built in Russia, seating 2,000. Over the roof are large electrically lighted letters: "BOG YEST LJUBOFF"—GOD IS LOVE. When the first World War started, these letters were knocked down by the Russian police, in spite of the fact that in the tower of the building, Pastor Malof had opened a good hospital to care for the wounded. In front of the auditorium is the administration building and publishing offices for Christian literature.

See page 33.



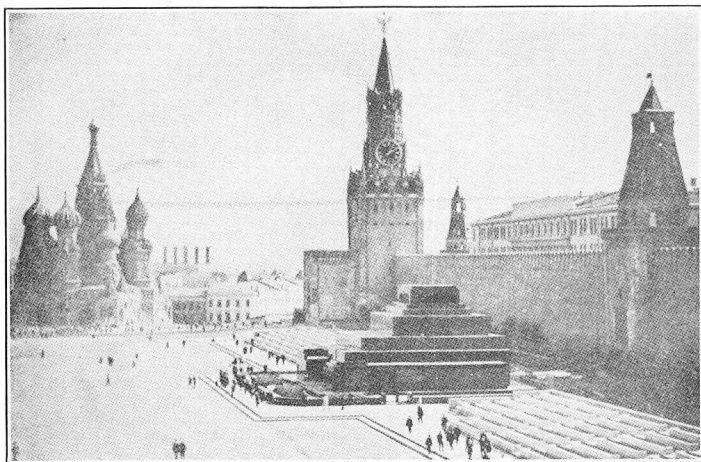
Pastor Malof's father, Andrew, who was an early pioneer preacher in Russia, his mother, Margaret, and his youngest sister, Irma.



The great Bible Demonstration at the President's Palace. See page 105.



The Bible Procession at the Russian Greek Orthodox Cathedral in Riga. The Dean of the Cathedral, High Priest Zaitseff, representing the Archbishop, is seen in the middle of the doorway, with his bejewelled mitre and gorgeous robes, and just below him on the Cathedral steps is seen Pastor Malof addressing the people. Between the people is one of the three large "Wedding Carriages," drawn by two white horses each, and filled with Russian Bibles. One thousand of these Bibles Pastor Malof presented through the High Priest to the Archbishop John, as head of the Greek Orthodox Church of Latvia, for distribution among poor Russian refugees and others who had never had the Bible before. See page 105.

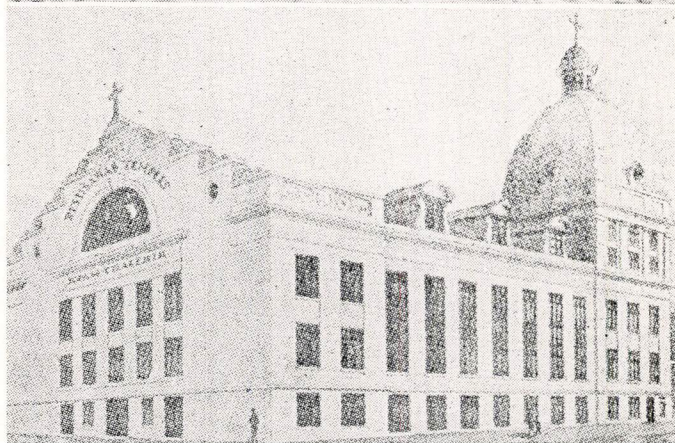
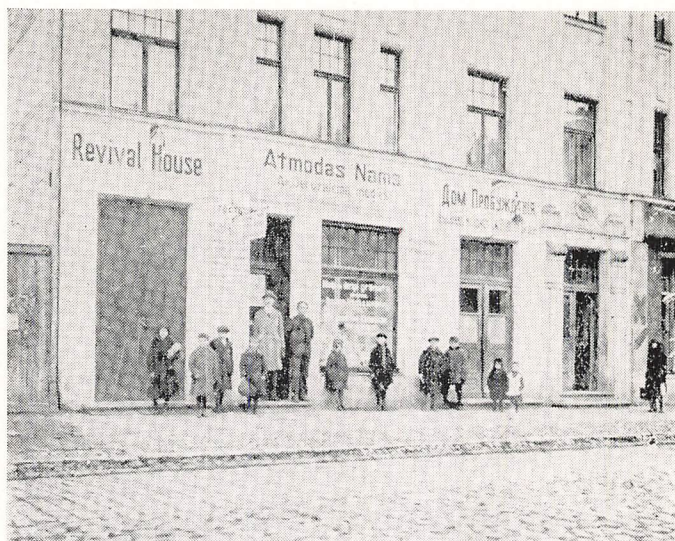


Red Square, Moscow, showing tomb of Lenin, the Cathedral of St. Basil and the wall of the Kremlin. Inside of this Kremlin Pastor Malof was sentenced to imprisonment in fortress on account of his Gospel work. But he hopes to stand there once more with the Bible in his hand, proclaiming the only salvation to the proletariat and to everybody.

When reviewing troops, and other demonstrations, Stalin stands on the right-hand corner of Lenin's tomb.

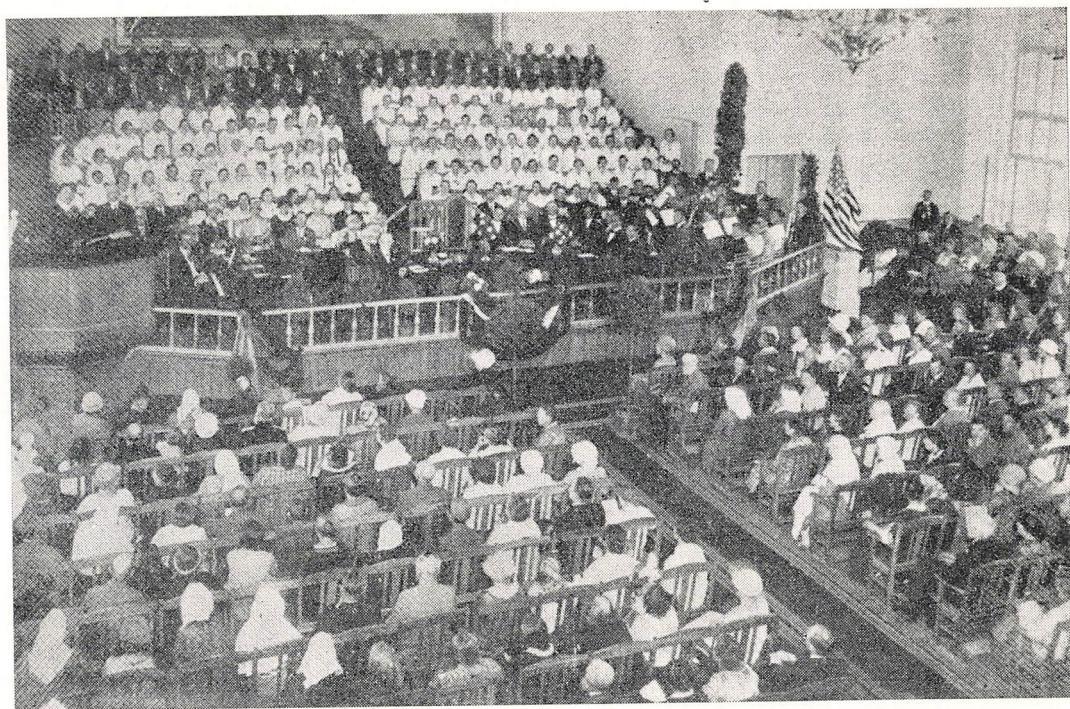


The author of this book, Rev. Oswald A. Blumit (right in front on the left), leading a procession of ministers and congregation in connection with the dedication of his new church at Tilzi, Latgalia. Pastor Malof is seen on the side with a Bible in his hand.

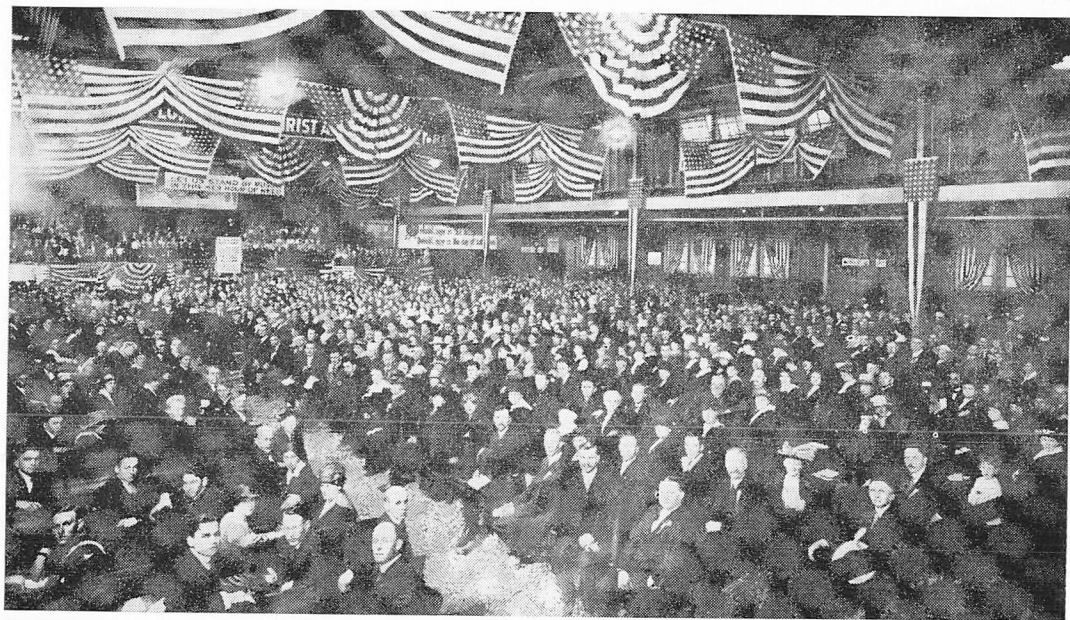


Upper View: The "converted" moving picture theatre at Riga, on the Katolu Street No. 30, where Pastor Malof started his last revival work. See page 111.

Lower View: Pastor Malof's last Church in Eastern Europe, the Salvation Temple, No. 117 Lachplescha Street, Riga, Latvia, which was confiscated and turned into a theatre by the Communist Government in 1941, when Stalin had made an alliance with Hitler. The Communists killed one of his former assistant pastors, and sent his brother Robert, who was his associate pastor, with his wife and five children, to Siberia in exile.



Part of the congregation of the Salvation Temple, Riga, Latvia. The choir is seen on the elevated platform. On this occasion, the U. S. A. Ambassador is seen in the pulpit with Pastor Malof, delivering a message of greeting from the American government and people. See the Stars and Stripes to the right of the platform. See page 96.

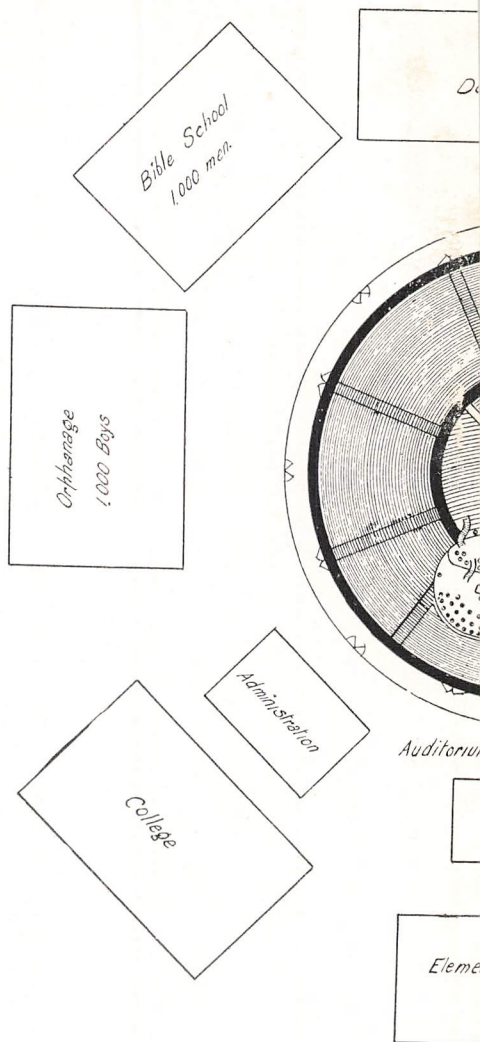


Evening meeting on June 26, 1918, at the Moody Tabernacle, Chicago, at which fifty young people volunteered for Mission Work in Russia, after an address by Pastor Malof on "A Great Missionary Program for Russia." See page 123.



Students and Tutors of the Riga Bible Institute and Missionary Training School. In the midst, next to Pastor Malof, is Dr. Archibald McCaig, for many years Principal of Spurgeon's College, London, and Mr. Charles Phillips, who had come to deliver a series of special lectures to the students. See page 103.

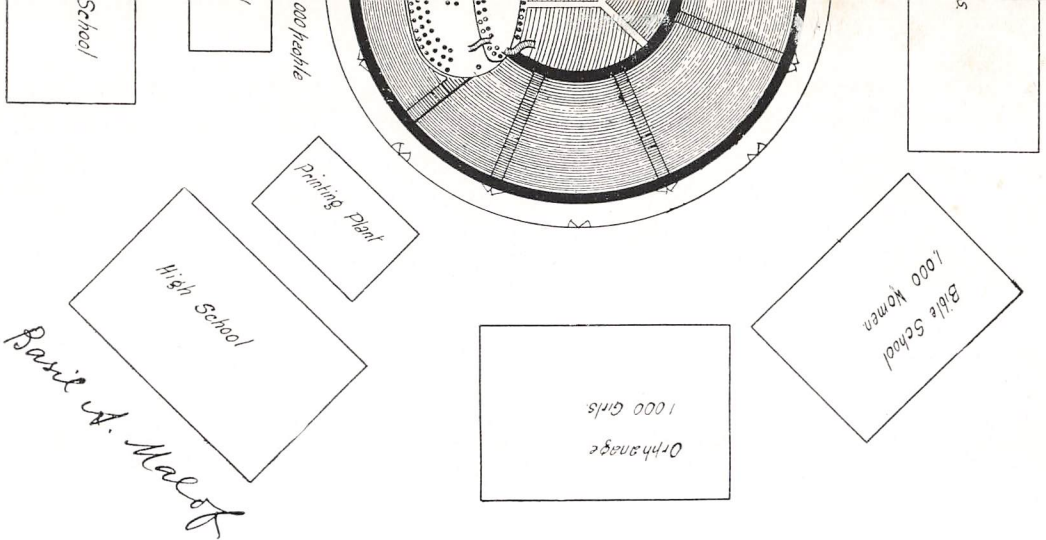
THE MOSCOW GOSPEL CAMPUS

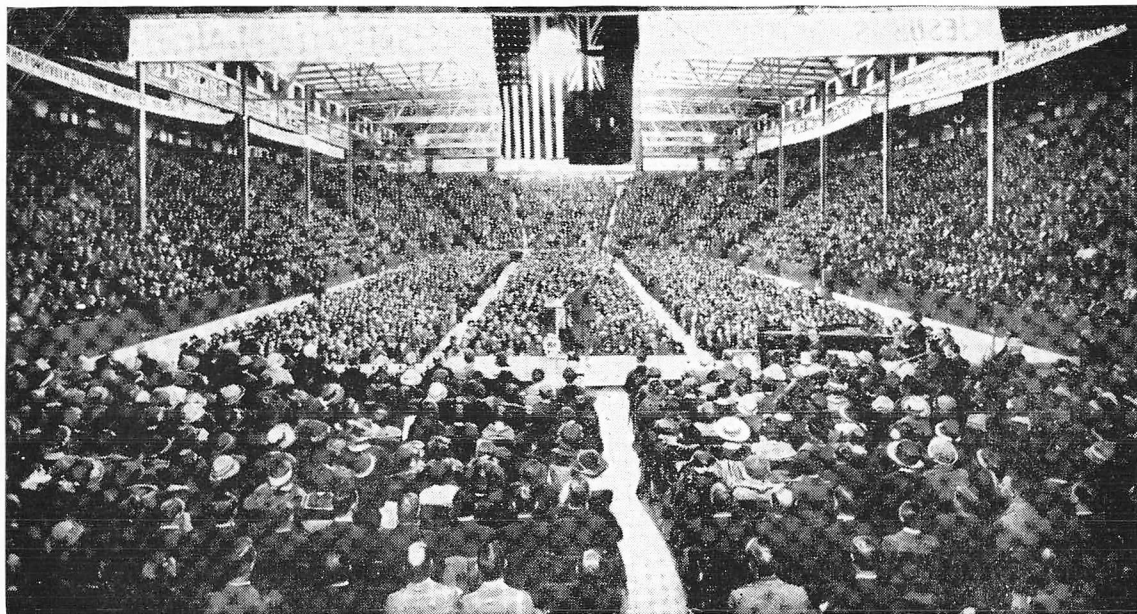


See page 143 .

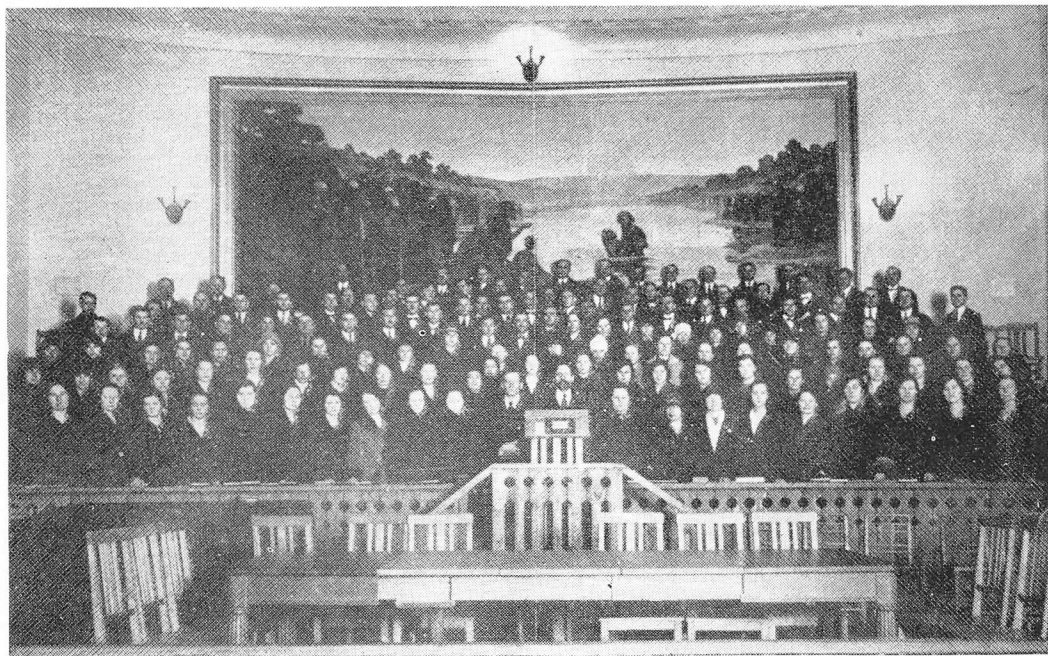
October 20th 1925.

MISSIONARY CENTRE

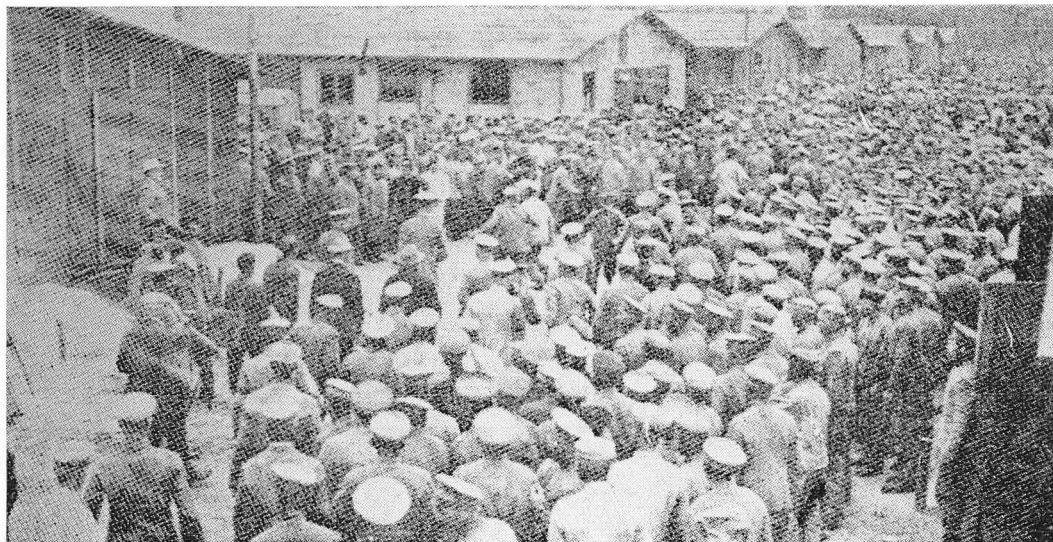




Pastor Malof's vision for the future soul-winning Gospel Tabernacle in Moscow, Russia, to accommodate 10,000 people, and to be erected by the prayers and gifts of God's people, as a contribution of the American Christians for the evangelization of Russia's 180 millions of people.—Read page 149



Pastor Malof's Gospel Choir in Riga. See page 105.



A Russian War Prison Camp in Germany, with 10,000 prisoners, during the first World War. See page 125.



"Tears began to flow as pastor and people met." See page 113.

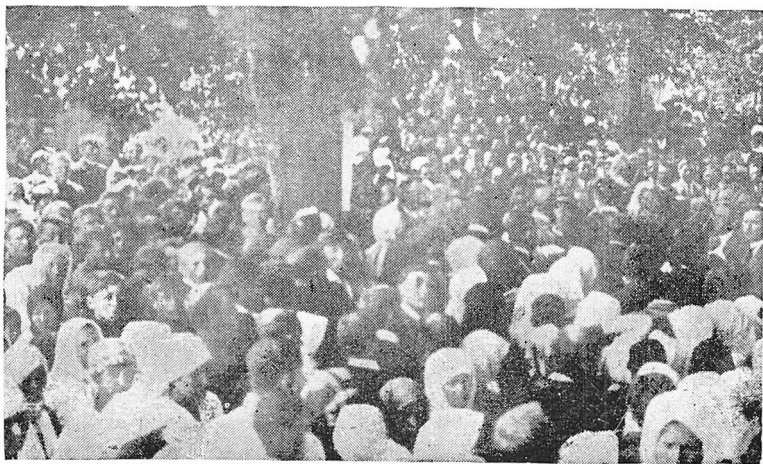


PASTOR BASIL A. MALOF
Riga, Latvia, June, 1939.



*Reproduction of a front
page cartoon in a Riga
newspaper, after the
great Bible
Demonstration.*

Pastor Malof is shown in the middle, holding up high the Bible, while the Russian Orthodox Archbishop John (to the left) and the Latvian Lutheran Bishop Dr. Irbe (on the right, with his bishop's staff) are blessing the Bible Movement with their uplifted hands. The little fellows below represent the godless communist elements fleeing before the uplifted Bible. See page 107.



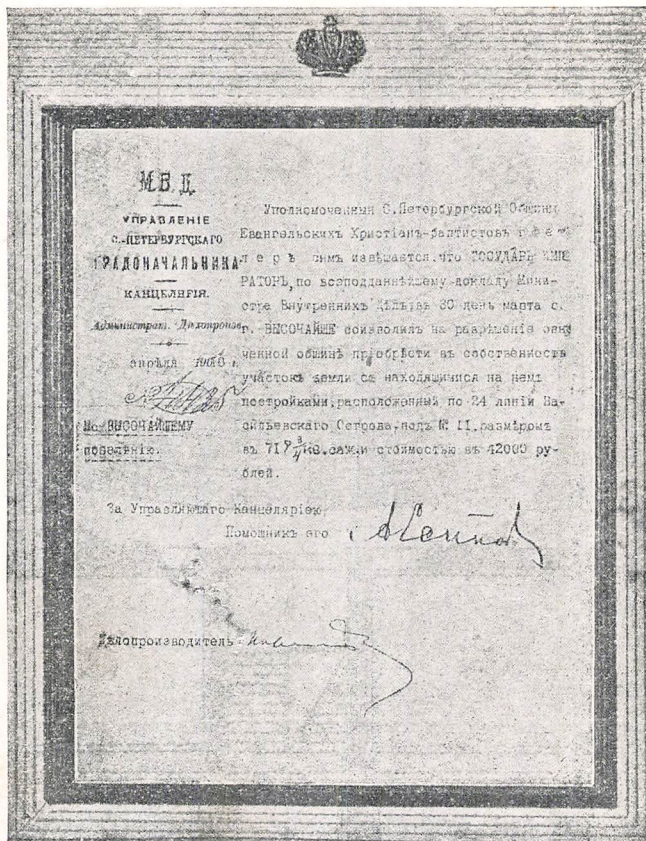
Pastor Malof and Dr. O. J. Smith preaching to Russians in Poland, at the Cholnitsa Mission Station. See page 112.



According to the Riga newspapers, 30,000 people listened at this open-air service to Pastor Malof and other preachers during the great Bible Demonstration. See page 106.



Pastor Malof preaching in a Riga cemetery. See page 106.



The Czar's "all highest" special permit from April, 1908, to Pastor Malof to purchase the site for the building of the Gospel Tabernacle (Dom Evangelia) at St. Petersburg. This was the only such permit granted by the Czar to a Russian Evangelical ("Sectarian") Church. See page 48.